The settlement
131 pattern is similar to that of the central part. Villages are scattered
631 throughout the area with population distribution comparable with the cen-
133 tral area. Before the war, the densities here were over one thousand per
361 square mile, actually considerably more if the uninhabitable lands are
subtracted.[4]
[161]

How long this settlement pattern and these regional differences have
existed is difficult to say. In studying contemporary environments, like
311 Okinawa, which bear the imprint of long human settlement, it is useful to
try to reconstruct the nature of the landscape before the interference of
man. At one time, the whole island, with the exception of stony, rocky,
and shallow soils and beach and marsh land was covered with forest. There
are now no virgin stands. "It is evident that the present forest has been
cut over many times. There seems to be no part of the island in which the
forest cover has not been disturbed in some way by man."[5] In this light,
the regional differences between the forested north and the deforested
south are the work of man.

361 The oldest settlements are thought to have been in the Naha and
Shuri areas. Kudaka Island, off the southeast coast, according to one
legend, was the site of the supernatural creation of the Okinawan people.
[173] The town of Unten, the Port Melville of Captain Hall and Commodore Perry,
was, in one version, the scene of the landing of the Japanese warrior,
[174] Tametomo, but this was in the twelfth century. Northern areas were in-
habited prior to the unification of the island in the twelfth century be-
[161] cause they had their own regional chieftans before this. But the popula-
tion of the north, at least up to the war, has been sparse and scattered.
If the forests are any indication, it has been the central and southern
regions which have been the scenes of longest settlement. Probably the
[177] settlement pattern had not changed much until the Japanese interventions
of the nineteenth century and the great changes coming with the recent
[178] war, and with the extensive modifications which the Americans have made
in the landscape of the central region.

3

General Climatic Conditions

132 In the Köppen system, Okinawa has a humid subtropical climate. It is a rainy climate with no marked dry season; it has a mild winter and the temperature of the warmest month is over 71.6°F. The average annual temperatures in Naha range from 61° for January and February to 82°F for July and August, and the range from the mean minimum of 55° in February to the

[TEXT CONTINUES TOP OF P. 14--Analyst]

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[4] See the population distribution maps in CA Handbook, Ryukyu (Loo-choo Islands, 48-49.

[5] Okinawan Forests. (Prepared by the USGS, Military Geology Section under the direction of Office of the Engineer, GHQ, Far East Command), 1948, 2.

311 magnitude of the land problem stands out clearly:

Type of Use	Acreage
Total	287,630
Rice Fields	10,420
Dry Land Crops	57,715
Town Sites, Military Uses, etc.	19,595
Shrub, Grasses, Stony Land, Escarpments	27,800
Forest	153,900
Not Broken Down a/	18,200

a/ Probably mostly cultivated land with some in town sites, some idle, some in military installations.

What stands out is the high percentage of land in forest, shrub, grasses, stony land and escarpments that has little promise for future utilization. These soils now probably enjoy their best utilization.

● [178] With a growing population and more economic activity, it is likely that areas in man made installations and settlement will increase, not decrease, and that further land for these purposes will come, not from the stony or forested soils, but from the arable land.

The soil survey documents what is apparent to general observation that the soils suitable for rice, and having water for its successful growth, are a minor percentage of the total area. The chief foods, it is apparent, must continue to come from dry land crops and slope cultivation.

134
311
Even though agriculture is and will continue to be the basis of the islanders' economic life, the lack of suitability of the soils for this purpose is especially striking. Improvement of agriculture, introduction of better methods of farming, the increased use of fertilizers, while effective, could only be a palliative when the total arable land for over five hundred thousand people is in the magnitude of 86,000 acres, if we include all the 18,200 acres in the above table which are not broken down. Even if this figure is too low, the mere fact that over 180,000 of the 287,630 acres is in forest, or shrub, grass, or stony land, and of low fertility is sufficient indication of the land use problem. These facts are supported by farmers' own appraisals of the nature of the soils of their island.

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133
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The following table, even if inaccurate, certainly states the problem in its proper magnitude:

Table 3

Population of Okinawa Island, 1950	517,600

Approximate area in square miles	454	161
Population density per square mile	1139	133
Assumed area in cultivation in square miles a/	134.4	311
Population density per square mile of arable land	3851	

a/ See discussion above. The 134.4 square miles is an approximation derived by adding the areas in wet rice, dry land crops, and 18,200 acres which includes land in cultivation, in town sites, military installations, and in idle land, a total of 86,335. An arbitrary approximation of 80,000 acres (134.4 sq. miles) was then taken, very probably too high a figure. Nuttonson, op. cit., p. 12, gives the cultivated area as less than one-fourth of the total area, or 67,200 acres. One of course must distinguish between cultivated land and land that can be cultivated, but 80,000 acres still seems a reasonable approximation.

If we look at the geography of Okinawa from the point of view of the total physical environment and not merely from the point of view of the amount of arable land available to support the people, we are forced to the conclusion that as a result of long settlement, a growing population and the destruction of the war, combined with periodic and inevitable property and crop damage from typhoons, that the environment is not suited for the comfort and well-being of large numbers of people. Intense fertilization will keep the good soils growing crops. Increase of trade and some industrialization may help as long as they do not lead to destructive exploitation of the forests, and some small help may come from the reclamation of unused or cut over land. 178 311 511

5

Conclusion

Almost one hundred years ago, one of the observers on Commodore Perry's expedition wrote, 114 174

> "That the island has been peopled for many ages, is evidenced by the graded roads and deep cuts, the structure and manifest age of the bridges, the antiquity of the villages, the great amount of stone-work in the towns and in the fortresses—some old and dilapidated, some modern and in repair; but, above all, by the incalculable amount of labor done in grading the land for culture. That which is now so perfect, could only have been made so by degrees, like structures reared by the ant or bee."[8]

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[8] Hawks, Perry's Expedition, as cited, II, 36.

178 177 There is something to add to the statement of Dr. Green. The fortresses have now disappeared. The same labor, the same minute care of the land which makes them gardeners instead of farmers in their fields, and conservationists of their cultivated and their wild land exists today. The changes of the landscape since that time have come within the last ten years, first through the destruction of war, which affected cultural installations as well as the natural environment, and the changes which have been made in the physical environment by the Americans. The bulldozer works alongside the hoe; the airplane takes off in sight of a horsecart. The new American homes overlook the thatched roofs of an ancient way of living. The water system of an army camp or military reserve, using thousands of gallons daily, exists beside the well, the community faucet, or pond with individual families using six or seven bucketfuls a day. The island has come a long way in the transformation of the natural landscape by the hand of man, beginning, one may suppose with the earliest interferences by fire and in the clearing of trees to the contemporary scene, where transformations, a combination of age old tools and of modern machinery, continue before our eyes.

121 It is in this ever changing physical environment, itself the product of long settlement and the intense change of a most recent past, that we must see the growing population, the everyday village life, the continuance of agriculture and soil care, the land, and the forests.

1

Introduction

Okinawan history is the story of inertia and change. Basil Hall 178
Chamberlain, the distinguished Japanese and Ryukyuan scholar of the
last century and grandson of Basil Hall who visited the island in 1816, [114]
said rightly in 1895 that "the general assertion may safely be hazarded
that Oriental stagnation exists only in Occidental fancy."[1]

One of the reasons for this fancy is that there is a certain
stability in parts of the culture, and from this circumstance it is
often concluded that changelessness and lack of variety have characterized
the historical experience of the people. Agricultural methods
seem to have changed little with the centuries, though some of the
tools are new. This stability in agriculture is another way of saying [242]
that a fine technology based on experience and empiric observation,
had been developed, and that in the absence of modern scientific knowledge
of soils, crops, plant pathology and fertilizers, it was the best technology
possible under the circumstances. The tombs, introductions from [177]
China over five centuries ago, add to this impression of the changelessness
of rural life. But this is more apparent than real when we look into the [264]
history of burial customs more closely.

This view of Okinawan history in terms of inertia and change has 178
meaning for the present. The American influence on Okinawa is not a new 177
way of life that is conditioning a static society, but an important,
forceful, and new intrusion in a culture that already has undergone fundamental
changes in the past. Those who think within the framework of
Western European and American history, those whose minds are trained to
recognize the changes which have come about as a result of the Renaissance,
the Reformation, and the beginnings of theoretical science in the seventeenth
century, tend to neglect the rest of world history as relatively
unchanging, or to see only those changes coming about from Western intrusions.
This one sided interpretation, often expressed in the idea
of the Europeanization or the Westernization of the world, should be
supplemented with the insight that Oriental cultures have influenced and
changed one another greatly and have still maintained their own distinctive
features. Chinese influences have been strong in Korea, Japan, and the
Ryukyus. But each of these cultures is separate and distinct, although,
as one might expect, contemporary Okinawan society bears the strong imprint
of long cultural and economic associations with Japan.

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[1] The Luchu Islands and their Inhabitants. *Geo. Journal* 5 (1895), 311.

These foreign introductions were accompanied with the reinforcement 175
of a native institution: the elevation of the female priesthood to what 178
amounted to a state religion. This institutionalising of a native religion 793
did not mean the exclusion of foreign religions or foreign ideas. The king
used the noro system to bind his realm together: at the same time, he reintroduced 779
Buddhism, himself becoming an adherent. The priestess of the 642
Sho household, that is the royal house, was removed "to a place without
the palace, but near the main gateway" of the palace at Shuri, signifying
the closeness of the chief priestess to the royal house, the extension of
the system to all the islands, and the centralization, both of religious
and political life. Political institutions, borrowed from China and in [177]
a Confucian mold, with the dominance of the male in the family and in the
government, now existed side by side with the hierarchy of priestesses [562]
whose power rested not only on royal patronage but on an economic security
whose basis was ownership in land. With the passage of time, it was the order
of priestesses that gave way to the male dominated Confucian ideal. This
Confucian idea of the state, a combination of the individual morality of
Confucius with the ideas of statecraft of the legists developed in the
Han dynasty, retained its hold until the Japanese did away with the
monarchy.[12]

The new government with its capital at Shuri, a port at Naha, a royal 175
granary at Kume, and the town of Tomari, was rigidly departmentalized along 177
Chinese lines.[13] 642

The Ryukyuan kingdom, from the middle of the fourteenth to the second
half of the sixteenth century was part of a great trade network. This 175
included the Great Loochoo, Korea, Japan, China, Siam, and with the port[14] 439
of Malacca as the center of the trade. The normal route was from Naha along the coast of Fukien province, stopping at Foochow, up from the mouth of the Min River, along the coast of the Campa (modern Indo-China), thence to Malacca. From here, it was possible to trade with the islands of the Sunda (Java) seas, Siam, and with the province of Patani on the east coast of the Malay peninsula, south of the isthmus of Kra. From Naha, the products of Japan, Korea, and Central China were brought to Malacca; from Malacca, essences, various woods, pepper, sugar, ivory, and articles of Portugese and Arab manufacture were brought north. The various traders brought back to the Great Loochoo Chinese money, Ming porcelains, and silks of south China. There were Korean, Chinese, and Japanese colonies

[TEXT CONTINUES TOP of P. 32--Analyst]

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12 Spencer, as cited, 103. On the role of the legists in political Confucianism in China, see Fitzgerald, China: a cultural history, 103-04, 156.

13. For interesting details, see CA Handbook Ryukyu (Loochoo) Islands, 103.

14 The age of Naha, I believe, is unknown. Under King Satsudo in the late fourteenth century, and in the period of trade of which we are speaking, Naha had a sudden expansion. There were three channels into the harbor, the northern "Yamatoguchi," used by the Japanese, a center one, "Karefuneguchi" (literally Chinese ship terminus (mouth)), and a "Miyakoguchi", the south channel which was used by the ships engaged in trade with the Sakishima group. Simon, Beiträge zur Kenntnis der Riukiu-Inseln, 36.

Amami Oshima and the northern islands being directly ceded, the others agreeing to vassalage. 175 648

From this time until the seventh decade of the nineteenth century, the Ryukyu kingdom existed, acknowledging both suzerainty of China and vassalage to Satsuma in a twilight of sovereignty which statecraft and the political realities of the time did not find it necessary to resolve.

During this period of contact with other countries, an intrusion of an entirely different order, but what must have been of revolutionary consequence, was the introduction of the sweet potato in 1605. "In the 10th year /1605/ Noguni Tsunkwan imported sweet potatoes from China. Mashi Oima Uyakatā Shinjo obtaining them, planted them in the fields, and in a few years they were raised all over the islands."[16] In view of the widespread reluctance of peoples to adopt new foods, the swift acceptance of the sweet potato is noteworthy. It must have furnished the means of subsistence for a much greater population. The topography, the soils, the fewness of valleys, alluvial plains, and marsh land could not have permitted the growth of rice to feed great masses of people as in China and Japan. This dependence on the sweet potato has persisted to this day. Modern accounts mention the reliance of the ordinary Okinawan on the sweet potato, and in times of stress on the sago palm, or cycad. Rice is seldom if ever mentioned as the food of the common people. 175 177 262

Scarcely had the sweet potato reached Okinawa, when it was carried to Japan. At first it was known as the kara-mmu (Okinawan) or Karaimo (Japanese), that is the Chinese potato. When it reached Satsuma in Kyūshū, it became known as the Luchuan potato; as it spread northward and eastward in Japan, the Japanese, believing the plant to be a native of southern Japan, called it the Satsuma potato (satsuma imo), and it is by this last name that the sweet potato is known in Okinawa to this day.[17]

4

Inertia from the Seventeenth to the Nineteenth Centuries

175 178

The period 1609 to 1871, when the Japanese took their initial steps toward the eventual incorporation of the island of Okinawa within the empire, was a quiescent one, continuing a pattern of life already set. The ideals of the Confucian state were strong. In the 17th century, it [642]

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[16] Quoted from a manuscript history in C. S. Leavenworth, The history of the Loochoo Islands, 88. "Native historians," says Chamberlain, "inform us that it was acclimatised in Luchu and passed into common use within the short period of four years after its first introduction." No further sources are given. Chamberlain, as cited, 302.

[17] On the fortunes of the sweet potato in Japan, see Rein, The industries of Japan, London, 1889, 65.

175 succeeded in shearing the noro system of much of its political power.
178 During the early part of the 18th century, there was an improvement in
agricultural methods and in forestry conservation, associated with the
642 name of the statesman, Hosui Saion (1682-1761).[18] Saion was a descendant
of a Chinese who had settled at Kume near Naha. He is said to have
175 planted several kinds of trees, including the pine, the Japanese redwood
(sugi), and the maki (in Japanese; podocarpus ssp.) Saion is well
[139] remembered in Okinawa. In Matsuda, I was shown trees which were said
245 to have been planted along the road to Ginoza during Saion's lifetime
and at his inspiration. There are stories told in the forest areas
[illegible] like Matsuda, crediting Saion with intentionally inventing superstitions to prevent people from cutting down the trees. In 1951, a Saion commemorative stamp was issued, and his name is used frequently in forest conservation literature and in posters. Whether Saion was the medium through which agricultural techniques of Japan or China were introduced, or whether these improvements came from his own initiative and study of local conditions, I have been unable to determine. In any case, the teachings of Saion on agriculture and forestry must have reached to the rural areas, improving the agricultural possibilities and encouraging planting trees and preserving the forests, constantly subject to destruction through fire, carelessness, and merciless cutting for firewood, as has been the case in many parts of China. These improvements, with the advantages from the introduction of the sweet potato one hundred years earlier,
[178] took place within the framework of a political and social and religious system that had now been well established.

5

European Awareness of the Great Loochoo

175 The Loochooans were known to the Portugese through the trade centering
648 at Malacca. The Portugese explorer Pinto had visited Tanegashima around 1542. Captain Broughton had been shipwrecked on Miyako to the south in 1798. But the western exploration of Okinawa itself was reserved for later times. During the nineteenth century, the Europeans, then the Americans, became aware of the people of the Great Loochoo.

The first detailed observations based on personal contact date from the works of Captain Basil Hall, and his surgeon, William M'Leod, who

[Text continues top of p. 35--Analyst]

[18] In the manuscript history reproduced by Leavenworth, there is this passage: "In the 20th year of Kyoho [1735], Hosui Saion fixed a system for the protection of forestry, and a forestry office and shipping office were established." Op. cit., 89. Saion's famous work, Eight Volumes of Forest Administration, I am told was destroyed in the war. Chamberlain, as cited, p. 310, says that Loochooan polity in the 17th century crystallized in a form it wore from then on.

a suburb of Naha, thence to Shuri. They turned north, passed the ancient fortress of Nakagusuku, went over to the east coast, proceeding to the vicinity of Kanna. In Matsuda, which the exploring party apparently did not reach, there is still a story about Perry's expedition. It concerns a carving on stone placed on the top of a dramatically shaped rock on the seashore. According to local residents, this carving remained in place until it was shot off by an American soldier during the war.

Roughly around Kanna, the party crossed the island to the South China Sea or western side, and reached the village of Un-na (modern Onna), an engraving of which appears in the narrative and also in Bayard Taylor's India, China, and Japan. The return trip was down the coast, and the road led through Machinato back to Naha. Coastal explorations were extensive. A new chart was an immense improvement over Hall's. Special attention was given to the Unten (Port Melville) and Shah Bay (Miyagishima and the area south of Ogimi).

Bayard Taylor, the famous traveller who had joined the expedition and wrote parts of the narrative, spoke of the interior of Okinawa in 1853 as a "terra incognita," and he was not exaggerating as far as Western knowledge was concerned.[22] This probably applied to the Japanese as well, for their stations were in Naha and an administrator or scholar of the Tokugawa era probably found little in agriculture, plant life, land tenure, and local history and ethnography to interest him.[23]

Upland agriculture, the hoeing of sweet potatoes, the planting and [241]
transplanting of rice, the manufacture of sugar were described much as
they can be observed to this day in parts of Okinawa. They noted a
sameness and a lack of variety in plant life, the planting of pines along [137]
the highways, the fences used as protection against the wild boar. The
communal land system was remarked upon, the writers thinking it a "metayer [421]
system," that is a form of share-cropping in which the proprietor of the
land and the cultivator receive equal, or agreed upon proportions. They [342]
described houses built on small stilts, the compounds, and the village
granaries. They strolled through villages, poked their heads into huts,
and wrote about the utensils in the kitchens. They theorized about the
possible origins of the people and their connections with other races,
discovered lingams which were interpreted as the ruins of "ancient Hindoo
idolatry." They spoke of the glossy upswept hair and the hair pins ac- [302]
cording to rank.

The village granaries are gone; so has the land system and the costumes, and the long swept up hair of both sexes. Agricultural techniques and the care of the land have remained. [108]

[Text Continues Top of P. 38--Analyst]

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[22] See Bayard Taylor's A visit to India, China, and Japan, in the year 1853. Chapters 30, 33, 36.

[23] In the early 17th century the Japanese explored the island, took a census, and reorganized political administration. CA Handbook Ryukyu (Loochoo) Islands, 40.

175 167 Another departure from the past was that Okinawans, soon after the turn of the century, were provided with opportunities for emigration. The history of Okinawan emigration is not well known. But in the twentieth century, the people of Okinawa changed from an almost complete ignorance of the outside world to one of the most widely travelled and informed peoples of the Orient. Okinawan settlements in the twentieth century were scattered in many parts of the world, such as Peru, Argentina, Brazil, Hawaii, and the Japanese mandates of the Pacific, Singapore, Japan, Manchuria, and Korea. The cessation of this historic emigration is an event pregnant with meaning for the future. The population and its natural increase now must subsist on the island.

175 485 [438] [161] Late nineteenth and twentieth century improvements in roads and communication, modest as they were by American standards, broke down some of the isolation of the three districts of Okinawa. The forests and the lack of roads to the north had always discouraged contact. Much of the trade in firewood between the north and the south, even up to the recent war, was done by ship. Elsewhere there were only paths and in the north, not even these. In 1895 Chamberlain wrote of the sparsely inhabited northern (Kunigami) forest area whose inhabitants were "despised for their poverty and rough speech by the natives of the central and southern provinces." Later on he remarked about the "groans of Japanese officials when obliged to go their country rounds," and, that, in the north it was necessary for them to carry a tent.[28]

175 190 242 As the main island in the newly created province (ken) of Japan, Okinawa benefitted from the scientific approach to agronomy pursued enthusiastically by the Japanese, in contrast with the Chinese and the Koreans before their annexation. Concentration on the development of suitable varieties of rice, the study of sugar cane, plant disease and agricultural techniques represented a body of knowledge that could be applied with local adaptations to all parts of the empire.

175 ● 178 565 [511] Direct Japanese annexation meant also the disappearance of the top heavy native nobility or gentry (shizoku) to be displaced by the Japanese elite, although membership in the Okinawan nobility continued to be recorded in the family registers up to the recent war. The displacement of the old higher social classes resulted in a certain levelling of all the people, a levelling which continued up to the war, and was accentuated in an economic way by the widespread impoverishment of rich and poor alike in the campaign for Okinawa.

7

Okinawa in World War II

175 648 The *terra incognita* described by Bayard Taylor in 1853 became the

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[28] Chamberlain, as cited, 294, 459

175 727 [166] was that large numbers of refugees from the south were sent to the northern area. The destruction of the heavily populated south and central areas, with their many villages, gave new prominence to the northern district whose villages, much less damaged and less densely populated, were now in the best preserved part of the island. The roles of the two regions had, in a sense, been reversed. The northern region was no longer a rustic hinterland.

[648] In 1945, the Okinawans came under the direct military government of the Americans, and from these early beginnings, which in the heat of conflict were scarcely more than compounds for the relief and care of refugees, there has evolved the extensive present civil administration and the native government.

175 177 The Americans have thus been the most recent arrivals on an island with a long history of inertia and change. The results of this last, and probably greatest intrusion into the culture of Okinawa cannot yet be predicted. This cultural influence is a stronger, certainly a much different one, than the great changes which came about when the Japanese set on their course to make over Ryukyuan, especially Okinawan life.

[727] [178] The war years, with conscription and service in the Japanese army in other parts of the empire, the disruption and deaths in the war, were effective in preventing the handing down of the traditional culture from one generation to another. This may mean a more ready receptivity to newer influences. It will be clear in the pages that follow that many aspects of the culture, familiar to the old, are now unknown to the young.

177 Whether the American influence will be a conservative one, in the sense that the fundamental attitudes and framework of the culture as it existed before the war, will be retained, or whether it will be a revolutionary intrusion remains to be seen. Will, for example, the individualis of the American culture tend to break down the structure of the family system? Or will American influences assert themselves within the framework of the culture, and will the flexible family system absorb only surface influences, leaving the basic culture as it is?

175 177 184 On a preceding page, the point was made that in the earlier periods there probably was not a homogeneous Okinawan culture, that its centers, Naha and Shuri, were under strong contemporary Chinese and Japanese influences, and that in the rural areas an older culture existed relatively unmolested. This gap was narrowed after the island became the seat of a province of the Japanese empire, through such measures as the new land law and the introduction of mass education, direct interferences were made in the traditional life of the rural areas.

175 184 648 In my opinion, the American influence so far has been to close this gap even more, but for different reasons. The Americans have made no direct interferences in the lives of the villages, except in those cases

in which villages have been moved and land preempted for military purposes. 175
The devastation of the war, the mixing of the people, their dispersion 184
as refugees throughout the island prepared the way for greater
uniformity. Since the war's end, increased mobility, ease of transportation, 648
the widening of the roads have done much to further obliterate [227]
sectional differences in this small island, scarcely sixty miles long. [484]

During historical times, and probably during times now lost to an
undocumented past, this island, far from being isolated, has been influenced
strongly by other cultures. From the examples which have been 177
given, one can at least gain an intimation of the stability and change 178
that have characterized its experience, and some insight, no matter how
slight, into the historical depth of a culture with which the Americans,
in one form or another, and for some time to come, will be associated.

The strong ties of the family system are probably the fundamental 571
reasons for this lack of strangeness. One is a member of the family,
even if in another part of the island or of the world. This sense of [602]
belonging, to be emphasised later, is not only an emotional feeling [156]
but is a basic fact of social organisation. Relationships, regardless
of their geographic spread, are a binding force. It is true that
these become weaker with the remoter relationships of the extended
family, but they are still strong enough to blunt the edge of individual [598]
frictions that might otherwise be expected.

There was a niche into which a returning person might fit, whether [554]
he was a parent, a first son, an elder brother, an uncle or niece of
the head of the household. The repatriates who had been long absent were,
in turn, able to make an adjustment to conditions in the island of their
birth because they had continued the same social system in their foreign [178]
residence. They now had to function in a more restricted and less well
endowed natural environment. Dissatisfactions took the form, as they
still do, of longing for better economic opportunity which they hope
will be realised through further opportunities for emigration. They
make comparisons, unfavorable to Okinawa, regarding the ease of making [511]
a living in other countries. Repatriates from Japan, who have returned
to Okinawan rural life, miss the cities and the more exciting life of [156]
that country. Among those who have travelled, there is also a more
noticeable discontent and dissatisfaction with the loneliness of rural
life. The word *sabishii* is often on their lips.

The ideas of the repatriated Okinawans, furthermore, are not a
new phenomenon in contemporary village life. They did not bring back
points of view unknown before. In the past these had been communicated
by letters and rare visits to the homeland. The reports of the repatriates
were richer, more detailed, and more concrete, but not completely different.
They have--and this is probably one of their chief influences [185]
on post-war village life--stimulated the strong desire of the villagers to [167]
emigrate. Life is hard on the island, and their accounts of greater return
for the same expenditure of work have quickened hopes of future emigration.
These hopes are confined to the New World, Japan, and the Pacific
islands. There is no enthusiasm for migration to other islands in the
Ryukyu chain.

4

Attitudes Toward Birth Control

There is little in the religious belief or in the cultural tradition 842
that would induce, in large segments of the population, a strong antipathy
to birth control on religious grounds, but these beliefs and traditions
are not favorable to it either. Respect for ancestors and the need for
the continuance of the family system are the most important of these. It [602]
is the duty of each generation to provide this continuity between the past
and the future. The links in this chain are male children. Once this [611]

551 their own and of other families was also noticeable.[6] Often the two
592 were used interchangeably. From an individual point of view, and this
184 is true of all the villages, the household order name is still impor-
614 tant because it is an indication of relationships to dead relatives
whose names are on the family tablets, and to relationships, at least
613 in general, to other families of the same main family in the village or
in other villages and towns.

In Matsuda, the household order naming system seems to be dying
[178] out more rapidly than in the other communities. Children here did not
know the secondary names so well, and some young people did not know
their own. As in Hanashiro, up to the beginning of the war, families
were called together for village duties by their household order name,
but this practice has been abandoned since the war. Given and surnames
are now used. The household order name is still occasionally used on
letters to indicate the exact person desired, another indication of
the distinctions needed in the confusion of identical surnames.

It is probable that the household order naming system will de-
cline in importance because the growth and universality of education
[178] and the constant need for using given and surnames have weakened the
hold of the old. As the present old people die off, many of whom know
the household order name only, every segment of the population will be
accustomed to the use of given and surnames.

9

Conclusion

602 The family system binds one generation to another, and, even more, gives unity to the past, present, and future of the family. It involves a well defined system of rights and obligations. It is a conservative institution in which the rights of individuals are subordinated to the welfare of the group.

602 The conservative nature of the family system in other Oriental
171 cultures, especially when combined, as in old China with a Confucian
ethic and ancestor worship, has often been emphasized. But Confucianism,
ancestor worship, and the family system are three different things.

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[6] I tested this in all communities by asking for directions to family houses using the family's yagō. Its present vitality is shown by the fact that in Hanashiro a native of the village and a member of the township council was able to list all the 121 yagō's without hesitation. The clerk of Minatogawa village did the same. There was not an opportunity of getting the detailed lists of the Matsuda household order names, but samplings were made.

place. Then, as now, paddy and dry crop land might lie together, de- 175
pending upon local factors. In the periodic redistribution, each 423
family received shares of each in non-contiguous fragmented parcels. 311
In the nature of things, they received small shares of the excellent,
moderate shares of the good, and large holdings in poor land.

The old classification of lands was simple and did not go beyond 175
three general divisions of good, fair, and poor. Apparently the Japanese 311
after 1879 introduced more refinements and increased the number of [177]
classifications to six. Land classification, then as now, was empirical.
It was based on observation, local knowledge of present and past yields,
and known dangers to the land. It was not based on scientific knowledge [242]
of the soils, nor is it today.

Several dangers to land and crops were considered: (1) the danger 175
of the wild boar (inoshishi). These reddish brown wild boars have dis- 241
appeared from large parts of Okinawa, though occasionally one is seen in [136]
the northern forest. The boars destroyed crops by night feeding. Rem-
nants of old fences can still be seen in the area around Matsuda. In [417]
Oku, in the extreme north, fences are still used and many can be seen
along the hillsides. (2) Dangers from floods and salt water spray.
Local flooding is common and often confined to a narrow area. Salt
water spray and salt water in the air, especially in typhoon times, are [731]
still menaces to crops. The danger from typhoons did not enter directly
into the determination of land classification because the area of de-
struction was so wide that it was not a factor distinguishing one plot
from another. (One can however observe areas of differential damage
in a village as an aftermath of typhoons).

This old land allotment system is now forgotten except in a few 178 ●
isolated areas where its main features are still apparently preserved.
The best known of these is Kudaka Island off the southeastern shore of 423
Okinawa. If the system has disappeared, except for a few isolated
survivals, its influence remains to the present: it determined the [189]
pattern of land use still in effect today, the pattern of small, discon-
tinuous parcels, and set the precedents for the mechanics of land
classification. The basic classifications such as rice land, dry crop
land, community forest were Japanese and are of great age. The old [177]
land allotment system is also considered to be of great antiquity.[2]

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[2] It was a matter of considerable disappointment that I was unable to spend two or three weeks on Kudaka to study the land system there. Neither has time permitted an investigation (of great inherent interest) of the historical antecedants of the old Okinawan system. Land classification, such as we will be discussing in the next chapter, is very old in Japanese culture. The old Okinawan system bears some resemblances to the "mouth-share-land" (ku-bu-den) system of old Japan which appears in the Taihō code (702 A.D.). This was a system of distribution of communally owned land, but I have not been able to determine whether the distribution was periodic. See Wigmore, J. H. and Simmons, D. B. Notes on land tenure and local institutions in old Japan. Transactions of the Asiatic Society of Japan, 19 (1891), 77 on land classification, (continued on next page)

175
423
Commodore Perry and his staff noted the land tenure system of the Great Lew Chew but did not get any details and were not quite certain what it was.

> "Another obstacle in the way of their improvement is the impossibility of their ever procuring a vested right of ownership in the land. As far as the Commodore could gather information on the subject, it would appear that the soil is held by the government, and its agents are employed to collect and consume its produce. According to the best accounts that could be obtained, the actual cultivator receives not more than two-tenths of the produce. Of the remainder, six-tenths go to the lord of the soil, or ruler, and two-tenths for the expense of supervision of the land, costs of collection, etc. The peasant has thus no stimulus to exertion. Wretched, however, as this system is, and degraded as is the condition of the operative, it is astonishing to see the large [433] returns from agricultural labor." These returns are attributed by the authors to a combination of skill, soil, and climate.[3]

Goldschmidt (1927) wrote that under the old system the land was the property of the villages and was divided by the elders of the village "according to ancient precept," into equal parcels, considering its location, and that every individual received a parcel. "Large families had therefore correspondingly more parcels; daughters who married took at marriage their parcels with them. Every six years there was a new division, so that everyone received another plot of land and no one could complain, in the long run, over an unjust distribution."

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[178]
[423]
[171]
2 (continued from previous page) 86 on communal ownership, 157 on mouth-share-land. The old Okinawan allotment system also is similar to the practice of masha' in the middle East. A village maintains its lands in common and apportions them among villagers periodically. This is found in parts of Iran, Jordan, Arab Palestine, and Syria. See Tannous, Affif I. Land tenure in the middle East. Foreign agriculture (U.S. Dept. of Agriculture), 7 (1943), 171-77.

[3] Elsewhere the narrative remarks that, "All the land in Lew Chew is held by government and rented to large tenants, who, in their turn, sub-let it to smaller ones, who are the direct cultivators of the soil." And in another place, it is said that the lands were held by the government as a "metayer system, brought down almost to individuals (or possibly upon an allotment system)." The metayer system, as described by Dr. Green, was a "plan of paying (in this instance as 'taxes') a certain proportion of the produce." Hawks, Perry's expedition to Japan, as cited, I, 220; II, 25-26, 28. See also I, 311.

174 423 have been affected by roads and trails which have now disappeared.

Old residents[5] of Matsuda and neighboring villages were able to
[115] furnish more specific clues regarding the old system and its relation
to other phases of village life. These old people estimated the
population of Matsuda at the close of the old system at about 360
[161] persons, compared with the present population of 1368. The system
operated under much less acute population pressure than exists today.
Deaths, especially from malaria, and a high infant mortality kept
[165] the population down, although introduced Japanese hygienic measures
helped.

Under the old system in Matsuda, there was a continual clearing
[311] of land, mostly around the settlement. There seems little doubt
that land reclamation and clearing has been going on slowly from the
earliest historical times in Okinawa. The land cleared remained
under village ownership, but the persons who cleared the property
were allowed to hold it for use without giving it up for periodic re-
distribution. Technical ownership remained with the village.[6] Fences
and stone barriers were erected as a protection against the wild boar.
But the large scale reclamation and the private ownership of genya
land seems to have occurred after the close of the old system.

The dividion of lands at the beginning of the new system has
set the boundary pattern of many plots. In Matsuda there were in-
stances of land which has retained the same boundaries that it had
under the old system. There was general agreement among the old
that the form, boundaries, and areas of land plots have changed
very little since the times of the jiwari-seido. This would be par-
[428] ticularly true in the case of property which had passed down through
the first son. Changes came from the establishment of branch families,
[425] and sales and purchases. In these areas, however, buying and selling
have been infrequent.

175 423 [171] The history of land tenure in Okinawa, therefore, is different from that of Japan with its long history of tenancy, whose accumulated problems finally led to the land reform of 1946 during the Allied occupation. The present system of land tenure in Okinawa is a little over 50 years old.

178 423 311 The chief influences of the old system were to set in a form recognizable to the present, the pattern of land holding, to establish land classification, and apply it on a very localized basis.

[115] [5] I am indebted here to Shinzato Zensuke of the village of Sokei (Ginoza-son), and to Oshiro-san of Matsuda village (Ginoza-son) both over 70 years of age for their recollections of the history of the system in Matsuda.

[114] [6] This differs from Goldschmidt's account, cited above, in that in this case the land became a usufruct, in the other actual ownership.

178 423 311 [217] Every parcel of land with its grade and type is mapped, a thoroughness in land classification which has not yet been approached in the United States. While the mapping is recent, the information was always available in the village records. Village owned lands are also a survival of this system, especially the forests in the north. Community owned property is much more modest in area in the south and confined to small parcels of forest or pre-war forest, school and public building sites, community ponds, and the like.

2

Present Land Tenure and Land Classification

423 The present method of land holding based on Japanese law went into effect at the end of the old land allotment system. The head of the family registered all lands, previously held as shares, in his own name. Apparently in the last distribution before the abandonment of the old system, men and women over 52 years of age received their [888] property for life with the right to pass it on to their children. At the beginning of the new system, also, the wild land was still publicly held, but further clearing and reclamation got under way, and the genya land also began to be divided up and became part of private holdings about ten years after the new land law went into effect.

423 427 The new system of private ownership of land introduced buying and selling (baibai), tenancy (kosaku), and land speculation. There had been some tenancy under the old system apparently however it was on a village basis with one community renting from another. There has therefore been insufficient time to develop in Okinawa the widespread abuses associated with the Japanese land tenure system prior to the land reform of 1946.[7]

In all the villages studied, individual ownership is the rule with some informal tenancy. Now an owner is not paid for the use of his land, the result of a Civil Administration measure to encourage maximum food production. Tenancy, as it was observed in the villages was usually an informal lending of the land: the use by a friend, relative, or neighbor of an unused plot.

178 423 311 428 The present system of land use and land tenure is a result of practices and customs developed under the old allotment system, combined with the introduced Japanese system of inheritance. The family system plus these two influences have brought about the modern customs of land inheritance, the distinctions in types of land, and the fragmentation and lack of contiguity in holdings.

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[7] Based on conversations with villagers in Matsuda. Uyehara, Yukuo made the same point in accounting for the low percentage of tenancy and the high percentage of independent farmers in Okinawa-ken. Ryukyu Islands, Japan. Economic Geography 9 (1933), 395-405. Reference on 399. [115]

249 184 In Matsuda, the stalk is cut up with a large knife. In Nagamo and Hanashiro, the *oshikiriba* (literally, push-cut-machine) is common. This is a device with a fixed blade, curving upward, on a stand. The cane is laid on the top of the blade. The handle is pressed down, forcing the cane stalk through the stationary blade. The use of this device is not universal. In the north, the hand cutting machine was a casualty of the war.

178 727 249 It is worth a slight digression here to add that, in considering various techniques as evidences of a departure from or adherence to traditional methods, the effects of the recent war must constantly be borne in mind. Sugar making is a good example. Primitive methods of making it today are a return, out of economic necessity, to earlier ways because of lack of capital to replace the former machinery. In Matsuda, the continued use of the horse drawn crushing rollers is not an expression of conservatism but of improvisation and return, in lieu of anything better, to old methods previously in use. Such devices as the *oshikiriba* are not good examples of this because it is not a *decisively superior* tool. A skilled farmer can cut the cane very efficiently with his knife.

249 Cane cuttings are made when the plant is about six months old and before it is mature. When year old plants are used for cuttings, only the top, or the youngest part is taken. The slip used may have two or three joints or buds. The length of the cutting apparently is determined by the number of joints. In Matsuda, slant planting seems to be favored because the plant is said to receive more water and to be able to withstand typhoons better. Flat planting is faster than slope planting. From one stalk usually five or six transplants are made.

249 221 There are two plantings of sugar cane, the spring (*haru-ue*) and the fall (*akiue*). Cane planted in the spring planting, from January to March, is harvested in April of the following year. In the fall planting from July to September, the cane is harvested a year from the following December. The cane of the fall planting is harvested but the stumps are allowed to sprout and grow again. Following this harvest, the whole plant is torn out and the field is replanted with slips. Though the ratoon crop could be continued longer, the general practice is to tear up the plants after the second growth.

249 The slips are about 8 *sun* (9.6 inches) long. In Hanashiro, they are generally planted flat with the exception of the slip nearest the top of the cane stalk, which is planted at about a 45° angle, the theory being that this part of the stalk has less vitality than the others. These slips are planted about 6-8 inches apart, 8-12 inches deep in rows about 4 feet apart.

[482] [493] In Hanashiro, at harvest time, the sugar cane is carried on the shoulder or by horsecart and stacked in piles outside the sugar mill. Though an effort is made to crush it immediately, cuttings may remain overnight or be stacked for a day or two outside the mill. The mill

Moxa (mogusa in Japanese, fuchiba in Okinawan) in the traditional Chinese and Japanese pharmacopoeia, had considerable former importance. In powdered form, it is placed on a swelling or painful part, which is cauterised by burning the moxa with a charcoal stick or a hot piece of metal. Moxa can be bought, packed and prepared in Japan, at most Okinawan village stores. But wild moxa is not used for this purpose. Formerly a brew was made of the wild plant and drunk for bringing down a fever. It is still used with the yagi, another plant, as a broth. Now aspirin, also obtainable at village shops is commonly taken for these ills. 824 757

These plants are now nearly forgotten. In Hanashiro only the nigana and mogusa were remembered. In Minatogawa, the situation was the same. In Nagamo, a few slippers from the pandanus are still made. The virtual disappearance of home industries based on the pandanus is the result of a diminished supply and in part to loss of skills and failure of a younger generation to acquire them either because of the attraction of more exciting occupations or to lack of interest. This is not meant as a generalisation. Home industries based on the use of uncultivated plants, has not vanished from all parts of Okinawa. Activity changes from locality to locality, even when these are close together. Slipper production from the pandanus has practically disappeared in Minatogawa, but across the river in the village of Horikawa they are still made. 824 178 184 [472]

Plant	Hanashiro	Minatogawa-Nagamo	Hatsuda
Pandanus (adan)	Scarce, not used	Some slippers made	Not used
Nigana	Root boiled and used as a medicine		Broth for stomach and headaches.
Tobako	Not used	For swellings; hot leaf used as a poultice.	Not used [757]
Moxa (mogusa)	Used as in Minatogawa	Wild plant boiled, brew used for bringing down fever. Powdered form purchased.	Used in combination with another plant, the yagi, resulting broth used for general complaints. [757]

Division of the Catch

The division of the catch and the division of labor between the sexes in catching and distributing the fish are based on custom. In the memory of old grandmothers in the village, these customs today are substantially the same as they were in their childhood. The innovations since that time have been technical improvements such as flashlights for underwater diving, motors instead of sails or oars, boat building out of planks using modern hand tools rather than carving out logs, and manufactured fish hooks and gear. 226 [178] [227] [501]

The mechanics of dividing the catch depend on whether the boat is a small or a large one. In Minatogawa, all the boats except one are small so that the division is simple. With the larger boats, the custom is more involved, as more factors have to be considered. 226 476

In the case of the small boats, let us assume that there are two fishermen, the owner and a friend or relative. The value of the catch is ¥3500 with ¥100 expenses for gas and oil. The net value is thus ¥3400. This is divided three ways. The boat gets one share, and each of the fishermen gets a share. In this illustration, the boat owner gets two-thirds of the proceeds, one share as the owner of the boat, one share as a participating fisherman.

These partnerships are very fluid. No agreements are made in writing. Neither are there oral agreements to fish together for any definite period. The partnerships continue as long as the fishermen are compatible and form and dissolve without ceremony or formality. But a practical question does arise in the event of the illness of one of the fishermen.

In this case, a substitute is found for the duration of the regular fisherman's incapacity. This is informal and may be another friend or relative free to help out. The substitute gets the full share of the regular fisherman. In these partnerships, the owner of the boat pays for all repairs that cost money. The other gives his labor for repair and maintenance, such as oiling with shark oil, putting plugs in the holes or in weak spots, or assisting in carrying the boat to a safe place during typhoons.

The division of the catch in larger boats is also best explained by an example. Let us assume an eleven man crew with the corresponding shares:

A	The Boat's Share
B	The Captain
C	The Engineer
D-J	Fishermen
K	The Cook

885 868 well accustomed to the routine of the occupation they will follow. The young fisherman has gone to sea for his beginning lessons. The young farmer knows most of the skills of planting and cultivating. The young stone worker, requiring little training to begin, is already at work.

885 593 [A64] Young men maintain close relationships with their families prior to marriage. In the villages studied, there is little movement to the larger towns. Since the war young men or women have found employment, at various times, in government and military government offices as account clerks, maids, translators, clerks at post exchanges, officer's clubs, restaurants, bars, and the like. But there were few instances in these villages.

A young man does not leave the village ordinarily, nor does he rent separate living quarters. These continuing family ties up to marriage may account for the boyishness and lack of maturity noticeable in so many young men in the age group from 17 to 25. The young school teacher, the truck driver, fisherman, or farmer may turn over part of his earnings to the parents. In rural Okinawa, residence in the home and attachment to the family last well into the years of younger maturity. This does not mean that there are no personal dissatisfactions with their situation.

834 There are few outward signs of personal attraction among young men and women during the teens and the years before marriage. In public, boys and young men of the same age group usually are seen together. This is true of the girls. Clandestine meetings among young men and young women take place. A mutual attraction is often communicated by a young go-between trusted by both. This secrecy does not come about from a desire to conceal the attraction, but because both parties are shy (hasukashii). This public reticence, so old in ● [178] Oriental cultures, is gradually breaking down. It is a convention, based on public repression of one's feelings. This does not mean that people dislike personal and physical contact and lack demonstrativeness. [159] Okinawans are emotional and demonstrative, and do not avoid physical contact, as anyone who has seen them at their parties has discovered.[16]

But young men and young women may meet quite openly. A young man in his early twenties may visit a girl's house, stay all day with her and her parents, and part of the time be alone with her. The young,

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[16] It is too early to tell the effect of ideas of sex equality on rural Okinawan society. That the supposed high position of the American woman has made an impression on many rural Okinawan women there can be no doubt. The influence of young American soldiers and sailors, their catering and thoughtfulness toward Okinawan girls to whom they [199] are deeply attracted has spread beyond the range of those with the immediate experience. The soldiers are responsible for the adoption [832] of the word, "honey." Okinawan boys use it in the same sense as Americans: as any very attractive girl, or as a girl deeply loved personally.

1

Marriage Customs

581 [171]

There are two ways of entering into marriage. One of these, the traditional form, found in China, Korea, and Japan, is the arranged marriage (mi-ai in Japanese). The selection of the partner, the betrothal, and the marriage are conducted by the families as principals, although the young people may be consulted. The second is free choice in marriage (ren-ai), in which young people decide for themselves. Ren-ai is often translated as "romantic love," but a more accurate, if more sedate meaning is free, but not unrestricted, choice in marriage.

581 584 [178]

The arranged marriage and the use of a go-between in the negotiations exist in the villages studied. But the arranged marriage began to decline before the war, more rapidly since its end. A go-between (nakōdo), either a man or a woman, or sometimes both, act as intermediaries in negotiations between families until a mutually satisfactory decision is reached, or, lacking this, until negotiations can be broken off without embarrassment to either side.

581 [593] 584

The arranged marriage still prevails in families where parental authority is strong and the obedience of the children is demanded and received. Personal observation and the statements both of the young and old leave little doubt, however, that free choice in marriage is now the accepted custom. A go-between is often used in courtship and is still an honored participant in the wedding ceremony. Latterly, the go-between is less a matchmaker, more a repository of confidences for mutual exchange. The present status of the go-between can be summarised in these illustrations from Hanashiro: (1) if the couple live in the same village, a go-between is not used, but one is sought out if the young man wishes to court a girl in another village. (2) The go-between is not used at all. (3) The go-between may be a relative or a friend of either party used to sound out another's feelings. In Minatogawa, it is said that the go-between acts for a bashful suitor, but that the couple make their own marriage arrangements. In Matsuda, he is occasionally used in courtship, but his function is mostly the formal one of officiating at the marriage ceremony. With the acceptance of free choice in marriage, the go-between as an adult, skilled, respected, and understanding negotiator has been replaced by an individual with more nominal responsibilities, who may be a mutual friend, probably a contemporary of the young people whose marriage he is encouraging.

The arranged and free choice marriages are not at opposite extremes. Free choice does not mean there has been a rebellion against parental authority. Parents' consent to a marriage is still sought for, even though the betrothal is decided upon by the young principals. If the parents do not consent, the alternative is elopement. If the parents withhold consent, the traditional wedding ceremony cannot take

585 184 the day of the wedding ceremony, preparations are made at the bride's home. Food is served for relatives and friends, and the party then proceeds to the groom's home for the ceremony.

[431] Gifts from the groom's family depend upon economic circumstances, but usually range from ¥50 to ¥100 up to ¥1000. In Hanashiro, something, no matter how small, is always given by the groom's family to the bride's family. Since the war, gifts of chests of drawers and blankets are less common because of high prices.

On the third day, in this Hanashiro custom, the bride and the groom with relatives and friends visit the bride's parents during the day. On the same evening, the visit is returned by the bride's family.

585 ● 178 727 435 There is a general agreement in all the villages that as a consequence of the war, the preliminaries to marriage, the ceremony, the gifts, and the events following the ceremony have become simpler. Part of this is due to the high cost of food and entertainment. In the competition with other ceremonies and celebrations, the tendency has been, in the interest of economy, to simplify the old customs, or when this is not possible, to combine celebrations coming close together in the year. One frequently hears the word keisai (economy) used in this connection.

3

Contemporary Attitudes Toward Marriage

58 178 Marriage customs today are different from those of even 20 years ago. From information collected from the villages, the chief changes in marriage customs have been: (1) the preliminaries and the ceremony have been simplified, (2) marriage takes place at a much older age, (3) marriages between individuals of different villages are more common, (4) there is a shorter engagement period and its significance has declined, (5) the custom in which the bride temporarily returns to her home has disappeared or become rare, (6) the go-between, formerly a respected elder negotiating a marriage, is now a friend, generally the same age as the principals, offering help and advice, and (7) the arranged marriage has given way to freer choice in marriage in which the parents' consent has become largely a formality.

581 582 [586] [562] [177] Judging by the statements of residents of all villages, many of whom were married under the old arrangement, there is almost universal approval of free choice in marriage. Divorces were said to have been common under the old system, mainly because of the wife's barrenness or unattractiveness. The chances that the marriage will be a happy one are thought to be greater under the new. Among women, it harmonizes with ideas of equality which they have heard of or read about in Japanese magazines since the occupation.

shopping trip to a larger town. In the very common evening 562
visiting among men, women participate very little.

There has been some improvement in the social position of 562
women since the war. In Hanashiro, for example, before the war, 264
the husband, children, and grandparents ate in the second or third
room, while the wife and sometimes the eldest daughter ate in the
kitchen. (The Okinawan kitchen, though part of the house, differs
from the other rooms in that it has direct access to the outside, [342]
is generally on a level with the ground, and has a dirt, cement, or
stone floor). The wife in preparing the meal can go back and forth
readily and need not take off her clogs or wash her feet if she
goes barefoot when she goes up into the rooms. Her meal is a slight
interlude between duties.

In most homes now, the women eat with the family in the main
house. Some old women still spend most of their time in the
kitchen watching the fire and eating their meals there. One of [178]
the reasons given for the change in attitude toward women is that
many of the repatriated Okinawans brought newer ideas with them
and did not practice segregation at meal times.

Another important fact about social life is the drinking of the 273
men and the abstinence of the women.[3] Young men usually begin [562]
drinking *sake* around the age of marriage. It is exceptional for
a young man in his teens or early twenties to drink. But once this
dividing line is passed, it is the exceptional man who does not drink.
In each village one finds a few lifelong teetotalers. Drinking is
always done in company, as the climax of a task completed, because of
some happy turn of events, or because there is a party or celebration.
As a general rule, the village men do not drink every day, but only
when a suitable occasion arises. While there is drunkenness, I did
not observe the solitary, prolonged drinking commonly associated with [133]
alcoholism in western societies. Prolonged drinking at night has the
expected effects the next day, but there is very little remorse, unless a man has done something of which he is subsequently ashamed. Men
who have drunk too much the night before do not hesitate to lie in bed

[TEXT CONTINUES TOP OF P. 295--Analyst]

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[3] In Okinawa, the commonest and cheapest alcoholic drink is *sake*. This is not the same as Japanese *sake*, the light rice wine, slightly resembling sauterne, that is usually served warm or hot. Okinawan *sake* is *awamori*, a much stronger drink of distilled rice spirits, a variety of the Japanese *shochu*. The alcoholic content of *awamori* ranges from about 25% to 30%. It is a raw liquor with an unpleasant
taste. It is not the favorite, but it is the cheapest drink. *Awamori* 279
is made from rice in small distilleries throughout Okinawa, bottled in
large jugs and distributed to village shops. Most shops carry it. Some- 435
times there are special *sake* shops. *Awamori* or *sake* is sold for about 804
Y14 per *go* (.318 pint). The normal intake for an evening is considered to be 2 *go*. Most men are fairly inebriated after drinking this much. The American army canteen, when available, is the favorite *sake* container. Japanese and American beer and Japanese sake are liked, but too expensive.

The native medicine, including the use of plants and fish as 75
medicines, the native doctor, the use of cauterization, the golden 178
needle, slashing, and acupuncture, seem to be disappearing in favor
of modern patent medicines and drugs, and scientific medicine,
nursing, and midwifery. Of all the traditional practices (ultimately [177]
derived from China), slashing and burning with moguss seem to have
the greatest vitality.

10

Tattooing

Tattooing (ireizumi)in Japanese, dake in Okinawan) is a subject 304
of great historical interest in the Ryukyu chain. In Okinawa, it
exists now only among elderly women (in the late sixties and seventies), [636]
as it was forbidden by law when the Japanese annexed the islands.
Tattooing usually was done on the back of the hands, including the
fingers, parts of the wrist, and the knuckles. The design was put
on by spreading India ink (often with sake or awamori added) on the [386]
surface, pricking out the design and wiping off the surplus, repeating
the operation for the lighter parts. To my knowledge, there was no
facial tattooing.

Until quite recently tattooing was practiced on men as well. 304
Basil Hall in 1816 wrote of a landing in the south of Okinawa island. 114
"Most of these people had fish spears tatooed on their arms in the
form of a trident, with rude barbs." On the right arm it was called [531]
(in Hall's transcription) "oodeemaw," and on the left, "tooga."
Apparently this was confined to fishermen. Furness in his account
of the Luchus (1899) observed such markings among young and mature [789]
men in Itoman. The explanation given him was that they were a protection against evil spirits. Furness also discussed the theory that
tattooing was historically connected with weaving. Simon, in an
interesting speculative discussion, based on the designs of cloth in
Miyako and their correspondence with house or family markings thought [602]
that the tattooing was a means of identifying women's membership in a
family.7

This interesting idea unfortunately did not occur to me while 119
in the villages, but the notion that tattooing may have been related 304
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7 Hall's Voyage, as cited, Vocabulary (no pagination). Hall includes sketches of the marks. Furness, Life in the Luchu islands, as cited, 9. See also Simon's extremely interesting discussion, Beiträge zur Kenntnis der Riukiu-Inseln, as cited, 134-150. Furness and Simon are especially valuable because they personally observed instances of tattooing at a time when it was much more commonly seen. Both authors reproduce patterns which show differences among the islands and among individuals.

5

764 dying in the evening or during the night is buried the next day, one dying in the morning will probably be interred by nightfall.

766 Burial customs for children differ from those of adults. The immediate burial of a dead child seems to be general in the villages, even if, according to one informant, it dies at 12 or 1 o'clock in the morning. With the death verified, relatives are called, and the child might be taken away within 15 minutes. Certain distinctions are made depending on whether (1) the child is still-born or dies shortly after birth, (2) the child is under 8 years old, and (3) the child is 8 years or older. A premature, still-born child, or an infant dying shortly after birth is buried almost immediately in the [845] compound, usually behind the house. The child under eight is buried in a temporary grave near the family tomb, remaining there until the family tomb is opened upon the death of an adult. The infant's bones are then gathered up and put in the tomb. The temporary grave is prepared by a younger man of the family. The dead child is carried by the mother, an aunt or other female relative. The tomb, in general practice, is opened for a child over 8 years of age.

These are general statements and the details vary. In Minatogawa, for example, a child's funeral is similar to an adult's, but the body is not put in the coffin until the tomb is reached. The mother, or a close female relative, carries it in her arms. The coffin is carried by other mourners. The explanation given is that it was formerly believed that the child might revive on the way. In a child's funeral here, there is no banner announcing the name and death date, at the head of the procession. Neither is a hearse or funeral palanquin (gan) used.

In Matsuda, this palanquin also is not used for children 8 and under. Whether a tomb is opened for a child seems to depend on individual family custom. In one case, an extended family tomb was not opened for a child; in another it was. The child is carried to the tomb and then placed in the coffin. In this village, children are not buried immediately. The custom is the same as for adults.

764 Judging by descriptions which villagers gave of pre-war customs, funerals and burial customs have been simplified in the post-war period. 178 The services of Buddhist priests have been almost completely dispensed with. Offerings are more modest. Priestesses (noro) and their assistants [793] seldom officiate. The contemporary rural Okinawan funeral is simple. The following description of a funeral observed near Gushichan village probably is typical.

764 The deceased, a woman of 40, died about eleven in the morning. The funeral procession passed the village office at 5:30 on the same day. There were no special ceremonies before the funeral. The body, washed and dressed, had been placed in the coffin which was put on the funeral palanquin or hearse. This red palanquin is normally owned by the village. Since the war, not all villages have an gan.

The hearse was carried by four young men. (There may be 8 pallbearers, 000 construction materials, and to maintenance.

614 766 In an earlier chapter, a villager's remark was quoted to the effect that Minatogawa was a branch family of Itoman. This is well illustrated in the burial customs of this village. Both children and adults are placed in a simple, temporary tomb, usually along the coast near the stonecutting area. Later the tomb is opened, the bones washed, and sent to Itoman. The transfer of the remains from the temporary tombs of the village to the extended family tomb in Itoman may be done at a time when it is necessary to open the Itoman tomb because of the death of a member of the extended family there. There is no second funeral. The cleaned bones are put in a box. There are short prayers before the opened Itoman tomb, the bones placed inside, and the box discarded.

764 602 In the adjoining village of Nagamo, burial customs are similar to those of Hanashiro. Nagamo has three different kinds of tombs: (1) large gable and turtleback extended family types, (2) a similar large tomb for a single family, and (3) small tombs for individual families.

The tombs of Matsuda also are mainly of the extended family type. There are examples here of the turtleback, the gable, and the new small tomb. They are scattered throughout the village area, sometimes on the summit of a hill whose slopes are given over to terraced rice fields or dry cropping. Not all families own tombs; for reasons of economy, the small tomb for individual burial is becoming more frequent.

765 [462] ● [178] [114] In all the villages, after the coffin is put inside the tomb, it is left there for about three years. The tomb is reopened, the bones are removed from the coffin, washed, and put back in the tomb, tasks done by female relatives of the deceased, usually women over 40 years old. This three year period is not a set one. If a later death occurs in the family, the coffin may be opened at that time. An old custom of placing the bones in an urn after they are taken from the coffin has been abandoned. Basil Hall has some interesting comments on these old Okinawan urns.

3

Observances in Memory of the Dead

765 769 Observances in memory of the dead are held in all villages on the 1st, 7th, 14th, 21st, 28th, 35th, 42nd, and 49th day after death, and on the 1st, 3rd, 7th, 13th, 25th, and 33rd anniversary of death.

765 The simple observances and prayers at the tomb on the day following burial have already been mentioned. At the home, temporary memorial tablets made of white paper (shiroihai) are prepared to be replaced later with permanent red memorial tablets on the Buddhist god shelf. Both at home and at the tomb only relatives or close friends participate in the prayers and food offerings.

771 Buddhism, as an organized religion, is of no importance, even
though most villagers say they are Buddhists. Buddhist symbols and
practices inspired by Buddhism remain, but that is a different matter.
183] The universal use of the Buddhist god shelf or household altar, the
observance of Buddhist holidays, such as *higan*, are matters more of
custom and tradition than of religious fervor. This is significant be-
[177] cause the Okinawans, for almost 70 years, were a part of the Japanese
homeland, the greatest Buddhist nation on earth. During my stay in
Okinawa, I thought that the recent war had caused the decline in Buddhist
influence. This is only partly true. Subsequent reading of the older
198) literature made it clear that in modern times, Buddhism has not been a
living force. The ethical and political systems were primarily Con-
fucian. The priestesses had a greater influence on daily life and at
death ceremonials, at least in rural Okinawa.

A variety of practices concerned with the worship of natural phenomena, such as the summits of mountains, groves of trees, wells and springs and the sea survive, but they are not strong.

There is little evidence of Shinto beliefs, except in a few
[177] families who were long resident in Japan. Shrine Shinto, closely
tied in with emperor worship, has been abolished.

177 Villagers are acquainted with Christianity, but I encountered no
adherents. The name of the 19th century missionary, Dr. Bettelheim,
797 is still remembered by people in Minatogawa and Hanashiro. Dr. Bettelheim,
a Jewish convert to Christianity, came to Okinawa in 1846. He was both
ineffective and unhappy, but his ineffectiveness was probably due more
to the lack of enthusiasm of the Okinawan rulers than to personal in-
adequacy.

3

Buddhism

771 Buddhist formalisms and home observances exist in all the villages.
183 But the religion is not practiced. The people do not attend services or
114 temples, nor do they support or seek out priests. This present situation
is apparently little changed from the recent past. Captain Basil Hall
(1816) mentioned the apparent low status of the bonse. Charles Fahs, on
Perry's staff, said that, "The people, however, appear to be indifferent
to it, and do not seem to have much veneration for it. Basil Hall
Chamberlain wrote in 1893 that Buddhist influence was almost extinct.
In 1910, Simon spoke of the weakness of Buddhism and that priests often
did not participate in funerals. Goldschmidt in 1927 made similar obser-
vations.[1]

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[1] Hall, as cited, 98-99; Hawks, Perry's expedition to Japan, II, 49. Chamberlain, On the manners and customs of the Loochooans, In: Trans. of the Asiatic society of Japan, 21 (1893), 274. Simon, Beitrage zur Kenntnis der Riukiu-Inseln, 103-04, 177. Goldschmidt, Neu-Japan, 145.

The only Buddhist priest in the areas studied was at the small 793
village of Maegawa, within walking distance of Minatogawa and Hanashiro. [795]
He was a priest of the Jōdo sect (Jōdoshu), one of the important sects
of Japan, and stressing salvation by faith. The sect of the priest in
this village is of no importance, since the rural people now or before
the war had neither the interest nor the capacity for doctrinal distinctions.
The temples of this sect were burned during the war, including one in the 346
village of Kochinda, a junction point between Naha and Gushichan. 727

Before the war the colors of the robes varied with the sect and with
the position of the priest in the hierarchy. In the Jōdo sect, the 793
lowest grade wore black, followed up the scale by orange, blue or green,
a chocolate reddish brown, and purple, the highest. This contrasts 795
sharply with the priest's present improvisations. His is the black robe 292
of the Shinshu sect. It is a summer garment, made of soft light silk
called shiya and resembles a man's kimono, but is longer and sweeps the
floor. The garment hangs straight down and is not gathered or tucked.
The only other religious possessions were a bell and a badly soiled [778]
print of the Buddha (oshaku) which hung in his room.

Before the war, some people in the Gushichan area requested the 793
services of a priest at funerals. After the war, the people of Hanashiro,
and other villages as well, decided because of the expense, to forego
the services of a priest.

Occasionally this priest officiates when the bones in the temporary
tombs of Minatogawa are moved to the extended family tomb at Itoman,
or in a ceremony honoring a death anniversary. Few Okinawans became [797]
priests. This priest is a native of Japan, one of the few remaining
Japanese priests in the island. At eleven, he entered a Buddhist
temple (tera) and has been engaged in religious activity ever since.
Now about 50, he has a wife and two children; his head is unshaved and
the hair is of a conventional cut. He does not depend on the priesthood
for a living, but is employed as an official in a village office.

The situation with regard to Buddhism was quite similar in Matsuda, 771
although there is no priest in the vicinity. There is little doubt,
if the villages studied are typical, that this already moribund 178
religion is disappearing altogether here, choked off by lack of temples,
lack of priests, and by indifference.

It is not so with household Buddhism, if this term may be used to 771
describe ceremonies and beliefs centering around the Buddhist god shelf 778
or family altar (butsudan). This household altar is in the second room 183
of every home. Around it collect the sentimental memories of the past,
such as family pictures, photographs of young soldiers and dearly loved
relatives. Prayers and offerings of food and drink to the dead are made
before it.

An important part of the Buddhist altar is a frame holding the 778
memorial tablets for the family dead. These tablets (ihai) are pieces 769

5

Survivals of the Priestess (*Noro*) System

779 793 372 354

The origin of the priestess system has been traced to primitive fire or hearth worship. A woman was a priestess to the God of Fire (*hi no kami*) represented in the hearth stone. A set of three rather long stones sometimes set in a triangle often represented the hearth. (These stones in the place of the guardian gods of the village may have the same meaning. In the poorer kitchens, stones set in this manner for the hearth are common to this day). In every house there was a primitive hearth (*kanaio*). "Here, before this hearth, the ancestors of the household are worshipped, the Fire coming to summarize the ancestors who have sat before the hearth in past generations."[3] Each household of a village, each village, and each township had a hearth attendant. The priestess (*noro*) of the whole township "represents the original worship of the predominant hearth of that region." 793 The duties of the rural priestesses included worshipping at the ancestral shrines, deciding the lucky days for planting, and officiating at marriage and burial ceremonies.

779 793 178

This priestess system was made an institutionalized state religion by King Shō Shin (1477-1526). Their political power was broken by Shō Jōken, a prime minister of King Shō Tei (1669-1709). The most logical explanation offered for their fall from political power is the influence of Confucianism with its standards of male dominance and the subordination of women. By the end of the 17th century, its economic and political power were declining, but its influence on individual worship, especially, in rural Okinawa, lasted down to the beginning of the recent war.[4]

793 423 428

The priestess system had a place in inheritance customs of the old land tenure system. "Under the ancient system," said Spencer, "certain valuable farm lands were the possession of the Noro, the remainder of the land being held by the community and reassigned at various periods."[5] Inheritance within the system insured the handing down of these properties in the female line. This succession could be accomplished in a number of ways. The female child of the brother of a priestess might succeed her. This is believed to be the method of succession in ancient times. In later times, the *noro* married and succession was traced in the male line. The wife of a son of the priestess,

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[3] This material is based on the article of R. S. Spencer, Noro or Priestesses of Loo-Choo, as cited. The quotation is on p. 97.

[4] *Ibid*, 98, 108.

[5] *Ibid*, 109. The material following is to be found on p. 110.

793 423 428 or her granddaughter might succeed her. In earlier times, priestesses were unmarried. But with private ownership in land the fields owned by the priestess were divided according to the new laws and fell into possession of the priestess' family.

793 [791] Spencer pointed out in his discussion of their status in 1931 that they still had considerable influence. There was one in practically every village, although they were losing out to the female fortune tellers (yuta). Spencer cited the case of the principal of the primary school at Itoman who could get controversial plans adopted readily if a priestess sponsored them. This was over 30 years after the abolition of the old allotment system, and their economic power had vanished. But they were important figures in festivals and holidays. Their private services included advice and prayer on journeys and business undertakings. This brief summary of their past history will make the discussion that follows clearer.

793 ● 178 The Japanese discouraged the priestess system, regarding it as a superstition. In the years immediately preceding the war, the priestesses seem to have prospered more in the northern district of Okinawa. By 1951, the noros were virtually forgotten, victims of a long decline, Japanese discouragement, the war, public indifference, and the conviction, among the young and middle aged people, that the priestesses taught only superstitions (meishin) like the fortune tellers and the soothsayers.

Hanashiro had a priestess before the war; when she died, there was no young female relative to replace her. Now there are none in Hanashiro, Nagamo, or Minatogawa. Their failure to revive after the war is attributed by the villagers to the influence of education among the people. In Matsuda, there are some last survivals of the system, but the Ginoza priestess has also died, and there was no one to replace her.

793 Before the war, the priestess (noro in Japanese, nuru in Okinawan) and her assistants conducted services in Matsuda.[6] The priestess, who was then about 60, lived in Ginoza village, and was carried by two men on a palanquin (kago) from her village to Matsuda. The high priestess and her assistants constituted a ten woman group. The first in rank after her lived in Ginoza, and the other eight in Matsuda. These participants in the festivals and religious ceremonies were known as kannushi-san (Japanese) or kamichuyu (Okinawan). The priestess was assisted by a second woman, first in rank after the noro herself (uchigami in Okinawan), a third (nigami in Okinawan), and the fourth (yurashigami in Okinawan). The fifth to ninth women were learners and followers. They could be either young or old women. All ranks wore a simple garment, similar in cut to a kimono, made of white gauze-like material. For a head covering, a piece of the same material was wrapped around the head like a towel. Four men attended the priestess and her women assistants but only at public ceremonies.

[115] [6] The material which follows is based on information from a lady about 50, a resident of Matsuda, who was a second ranking assistant (nigami) to the noro. She now operates a tiny store in Matsuda.

778 796 Similar worship may take place at a spring (isumi). Near Oushichan village there is a large spring. Stone stairs have been built up, amphitheatre-like, around it. Prayers are offered by villagers, or substantial numbers of them, on New Year and on the 5th day of the 5th lunar month. In daily life, the spring is a favorite place for laundering and bathing.

776 778 796 There are three well gods in Minatogawa, and they are worshipped at the three public wells scattered throughout the village. The people of the village, or large numbers of them, assemble at these wells for prayer at various times of the year, the most important being on New Year and on boat racing day. Sake and a box of candy are placed before the well as offerings of thanks for water.

This village has also a place for the worship of the sea god. This is a simple stone on a small shelf, on a barren spot of the seashore, scarcely distinguishable from the rocks scattered in natural disarray by the waves. In a high wind, the remains of the offerings and the charcoal sticks are swept out to sea. The most important observance here occurs on the 4th day of the 5th month, the day of the sea festival and the boat races. Fishermen come to the place by boat and make offerings of sharks' fins. On this day, the whole village assembles twice to pray at the spot, once before, and once after the races and the celebration. Individual or family worship is common on New Year and at O-Bon. On the equinoctial holiday of the full moon, the headman, the heads of the neighborhood groups, the council and retired elder men assemble, offer thanks and pray for continued plenty from the sea. Very close to the palace of the sea god, a short round stick of bamboo or of thick miscanthus may be stuck in a pile of rocks. Near the top, a dried fish (usually the ika) tail is placed in a slit. In the center there is a slit for another but larger part of the dried fish.

776 778 ● 178 The palace of the mountain god, though its identity is uncertain, is near the palace of the sea god. It is under an overhanging rock along the seashore. This seems an unusual place for the home of a mountain god, but seafarers may have prayed to the god in thanks for guiding them safely in. It seems now to have fallen into disuse. It is now partially overgrown with pandanus and little is known of the place.

776 778 782 Matsuda. In Matsuda, there are beliefs in well, mountain top, and tree grove spirits. There are 8 wells here and family groups usually divide up and worship at one of the wells. After drinking some of the water, thanks are offered to the well god.

776 128 The gods of the mountain top and the tree groves are difficult to understand. Little seems to be known about them locally, and it is difficult to disengage historical from religious elements.

[776] 782 778 One popular explanation is that these gods were the intentional invention of Saion, the 18th century statesman and authority on forestry and agriculture. But this seems highly unlikely. It is more likely that Saion capitalized on the ancient interdict against cutting down

789 rope was hung across the entrance of the family compound two times
824 a year, on the 9th day of the 8th month, and on the 8th day of the
12th month. Along the rope, there were knotted blades of grass,
also the san plant. The purpose is to frighten away evil spirits
and evil doers. One peculiarity of this twisted rice rope is that
283 it is made in a different manner from the ordinary rope. The usual
rope is a twist made by rolling the fibre between the palms to the right
or away from the body. In this special rope, the roll is reversed and
is to the left or toward the body. It is difficult for a person already
skilled in the regular method. This villager told of going to two noro
[793] priestesses in the village of Yabu who specialized in teaching this
method of making ropes. The husband and the wife received instruction,
paying about ¥40 for it because the wife believed in the efficacy of
the practice. Each year at the proper times, the husband now makes
the special rope himself.

787 Some fortune telling practices shade into religious beliefs,
just as religious customs have also included soothsaying and divination.
791 The noros and the Buddhist priests formerly practiced some fortune
184 telling. There were no fortune tellers in any of the villages studied,
but villagers occasionally consult them. Here, too, the patronage comes
largely from the old and from the women. Younger people, if they know
about them, regard these practices as superstitions unworthy of belief.
The word meishin (superstition) is frequently heard among the young in
describing customs and beliefs of the old. The sign of the fortune
791 teller (sanjinsō) is the Chinese character for three written three
[212] times. These characters are said to signify the three states of existence, pre-natal, the present, and the afterlife, on all of which the
fortune teller is well versed. Those in Hanashiro and Minatogawa who
wish to consult a fortune teller go to Itoman; those in Matsuda go to
Nago. The cost is usually from ¥40-50 a visit. Typical reasons for a
consultation with a fortune teller are: (1) to find out if an ill person
will become well, (2) among the fishermen, to find out if the fishermen
will return when an unexpected storm has arisen, (3) to discover if a
present unhappiness has been caused by the evil deed of an ancestor and
if this can be corrected, and (4) to find out the lucky days for such
undertakings as marriages, building a house, or beginning new phases of
construction.

782 Old women may utter a prayer on seeing a child fall, fearing that
774 the child's spirit might escape because of surprise or fright. (This
was observed in Minatogawa).

778 In Matsuda, there were shelves for burning charcoal sticks in some
of the numerous caves in the area. The nature of the worship could not
be ascertained, but they may be offerings to deities of the cave.

514 Worship and prayers in the toilet seem to have completely dis-
appeared. There were no personified toilet gods. The toilet apparently
[776] was the place in which thanks were given that a place for excrement had
been provided. In all the villages, it was said to be an old belief
782 which has now died out. There was no shelf or special place of worship
178 in The Toilet.

000.

in the toilet.

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771
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Religious beliefs shade into other aspects of village life, such as honoring the dead, the obligations of the family system, and the celebration of public holidays and festivals. The war has hastened the decline of many of the old beliefs we have been describing. The inability of the old, during the war and its aftermath, to communicate a body of belief to the newer generation has meant that now, even more than before, religious beliefs and customs are dying out rapidly and henceforth will appear only in vague outlines to inquiring scholarship.

CONCLUSION

The description of village life presented in the preceding pages 128
is not the delineation of an ancient way of life essentially unchanged
from the remote past. Neither is it the study of an old way of living 178
which is now passing away. Rather it is a glimpse of a culture, at
a particular moment in time, which has been changing, sometimes slowly,
sometimes with great rapidity. The theme of inertia and change, developed
in the second chapter, furnishes an opportunity for understanding the
culture in the perspective of history. Even though the changes of the
last decade have been impressive, they are less striking when placed
beside some of the great changes of the past.

This small island, known to Oriental antiquity and to the Western 177
world after the Age of Discovery, is an excellent illustration of the
combination of influences from the outside and of the progressive 311
changes made in the natural environment as a consequence of long human
settlement. This theme, imperfectly documented, has repeatedly appeared 182
in this work in order that the affinities of soil and land conservation
and forest care with social and cultural questions, such as organisation
of government, the family system, and economic problems may be recognised.

This idea of a changing culture, in a physical environment of 178
meticulous tillage and of minute subdivision, enables us to see more
clearly the inter-relationships of the family system, inheritance, land 182
tenure, the care and conservation of the land, and the methods of agri-
culture. It is the values within the family system that have given con- 311
tent and meaning to the natural resources, to the tiny paddies, the stony
sweet potato patches, and the barren wild land. The tombs and the grave
sites also find a place in this minute appraisal of the value and the
use of land.

This minute knowledge of the land, obvious as it is to observation, 311
is one of the outstanding cultural characteristics of the people. In-
deed this is true of other Oriental peoples as well, even though their 181
preferences have been for the transported soils of the alluvial plains
and the deltas. This detailed knowledge of land, of its productivity
as guaged by the farmers' patient success in tilling it, is used to build
up the system of land classification.

No less striking is the intimate knowledge of small localities. A tiny village may have five or six of these localities, dignified with a name which, in our culture, would be given to a portion of a large city. Every little spot has a name, even though the origins and the circumstances of the naming are lost in hazy memory.

In this use and tillage of land, perhaps the most important com-
parison to be made is that, unlike China, Japan, and Korea, dry land and [171]
upland agriculture is the chief reliance of the people. There are no
Yangtse river deltas and no Kanto plains in Okinawa. The care, conserva-
tion and use of land have crept up the hillsides over the most settled

system and by the public life which they lead. There is a blending 156
and shading of the private life of the home with the public life of
the lanes, the shops, and the homes of others. The process is so
subtle that one can live among them and be unaware of it. But
children do more than grow up. They grow and reach maturity impressed
with their duties and obligations. It is this cultural environment,
rather than single element explanations such as breast feeding, which in [155]
my opinion accounts for the politeness, the essential gentleness, and
the sense of security of the people. These characteristics can best
be understood by knowing history, by knowing how people live within a
family, how families live together, what these groups of families do to
their arable land, their plants, their stones, their trees, and their
forested and wild land, and how the private life of an individual or
a family blends in with the wider public experience of the community.

The recent war has been a powerful agent of cultural change in 727
Okinawa. The destruction of the south, the comparative well-being 178
of the north have equalized the roles of the two great divisions of
the island, and the north is no longer a rustic hinterland. The years 184
of military service in the Japanese army interfered with the transmission
of the traditional culture from the old to the young. One of the striking
aspects is the differences in types of information possessed by the old
and the young. Men fifty years or over speak of things of which younger
men and women have never heard. What is part of one man's culture is
foreign to the other.

Before the war success in transmitting the traditional culture to [867]
the young depended to a great extent on the hierarchy of the family
system and its scale of values. Women were subordinated to men and the
younger deferred to the elder. Obedience of children and acknowledgment [593]
of parental leadership were said to characterize the pre-war society. In
many ways, all these things still do. But there are indications of a
growing dependence of the older on the advice and knowledge of the young.

The war and its aftermath produced conditions favorable to the
leadership of younger people, especially younger men. It was easy for
them to drive trucks. It was no chore to become acquainted with Americans [177]
and adapt themselves to their ways. They could learn, and comprehend
more easily, some of the Western concepts implicit in governmental change.
A twenty year old is not impressed with skill at typing. A sixty year
old person looks upon this skill with a certain wonder.

The destruction of pre-war housing and its replacement by inferior [362]
makeshift housing have had an unsettling effect on village life. Sleeping
habits and living arrangements were disrupted. The destruction
even affected the use of rainwater coming from the drains on the tile
roofs. It converted villages with their houses and an occasional
garden into a camp-like atmosphere.

The post-war repatriation often brought to villagers a more personal [167]
awareness of the outside world. Those who returned, especially from the [177]
non-Oriental countries, created an atmosphere congenial to change.

727 In the post-war period also roads have increased, and they
178 have been widened. More vehicles are on the roads. One can travel
through the villages of Okinawa over widened roads which before the
184 war probably differed little from those described by Captain Hall
in 1816 and by his grandson Basil Hall Chamberlain in 1895. This
[491] extension of the highway system has increased the mobility of Okinawans.
Perhaps ultimately the cultural differences among villages will give way
[484] to wider uniformity induced by these innovations.

There is something enthralling in reading the chapters on "Lew Chew"
119 in Francis Hawks' Narrative of the Expedition of an American Squadron to
the China Seas and Japan, which he compiled from the notes and journals
178 of Commodore Perry, and the pages of Bayard Taylor's work, along with
Okinawa, The Last Battle, which the Historical Division of the Department
of the Army published in 1948. These give some measure of the change
that has been brought about not only in the Great Loo Choo but in the
world.

It has been my purpose here to tell part of the remaining, the
121 contemporary story of the people whose islands early ethnologists were
so fond of referring to as an anthropological museum.

The End

worthy that so few women marry before they are twenty and that many 582 marry in their middle and later twenties. For those whose formal education ends at the age of 15 there may, therefore, be an interval of five to ten years until matrimony.[*]

One might ask whether sibling position affects marriage age, either because first-born must marry first or because of the inheritance pattern, [428] young sons seldom inheriting either a house or land. The record of 59 marriages in central Taira shows no clear pattern in this respect; oldest sons and daughters do not seem to marry earlier more frequently than those in lower ordinal positions. A more plausible ex- 582 planation for late marriage is that young men tend to spend some time after school outside the community and, prior to the war, even out- 885 side the country. The rationale for a period abroad is in part economic, but "wanderlust" or curiosity undoubtedly contribute. Furthermore, there is no doubt that the period between the end of school and marriage is an extremely enjoyable one, for now work and duties are mixed with comradeship and amusements in contrast to the new duties and responsibilities one assumes with marriage and children. This is especially true for women.

The most striking fact concerning Taira marriages is that among the 582 total of 59 unions, 18 wives were older than their husbands. Marriage 593 records from the other parts of Taira reveal the same age discrepancy. In comparison with Western countries, and what we know of most other societies, this discrepancy is unusual. Similar findings were suggested from studies in Japan. Here, however, the explanation seems to be that such marriages tend to occur between a first son and a woman who is older than he because a mature woman is desired to take over responsibilities as an oldest son's wife. In Taira only nine (one half) of the age reversals involve marriages of oldest sons. Since there are 29 first-born males included in the sample of 59, the proportion of age reversal marriages of oldest sons is no greater

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[*] There were no dependable data to indicate whether the present trend toward a 582 relatively late marriage represents a change from a previous pattern. Informants' 178 statements suggest that marriages took place at an earlier age in past times, perhaps prior to the turn of the century. Other references to marriage in Okinawa would support this information. The *Civil Affairs Handbook, Ryukyu Islands*, Office of [113] the Chief of Naval Operations, 1944, states that: "The usual age of marriage as reported in 1925 was 18 or 19 for men, 17 or 18 for women. An analysis of the marriage statistics for 1934, however, indicates that the average age at marriage was about four years older. In 1937, the average was reported as 27 years for men and 24 for women" (page 64). The rapid increase in age between 1925 and 1937 suggested by this source can only be accepted with reservations.

582 [593] than one would expect, and we may conclude that the oldest son explanation does not hold for Taira.*

Table 2 Marriage Statistics for Central Taira

1. Age of men and women at first marriage
Total cases: 59
For the period: 1904–1953

AGE OF MARRIAGE	MEN	WOMEN
16	—	2
17	—	2
18	2	4
19	4	4
20	5	11
21	4	3
22	10	5
23	3	8
24	7	3
25	2	4
26	2	1
27	3	2
28	4	2
29	1	3
30	2	—
31	1	—
32	—	—
33	—	1
34	—	1
35	1	—
36	—	—
37	1	—
38	1	—
39	—	—
40	1	—
Not listed	5	3

584 178 In the old days, apparently, there were many gay and unrestrained courtships of men and women on the beach after dark. During our fieldwork we did not observe open courtship. The expression of affec-

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[562] * Unfortunately, we did not recognize the large number of these cases while in the field; hence we failed to ask informants for their explanations and rationalizations. The age reversal[1] tends to underscore the relatively high status of women vis-a-vis men and may be instrumental in perpetuating it.

[1] [i.e. where wives are older than their husbands - ANALYST]

tion between couples is not seen in public. Men and women are teased 584
by the community if they are seen standing and talking together. One 178
or several boys teasing a girl would be the boldest advance seen in
public. Although, even at night, we never observed couples pairing
off in or near the village, we were told that a boy and a girl would
arrange private meetings. It is our impression that there is more self-consciousness
about love-making than there used to be.

Although there is little occasion for intimacy between a couple during 584
times when other villagers are around, young men and women associate
frequently in larger groups during the week in community-wide 575
activities of the Young People's Association. During the many hours
which are spent in club meetings, work projects, and other social activities,
there is a comraderie between young men and women which
effectively neutralizes the formal social distance that is maintained in
the traditionally separate seating arrangements. There is, nevertheless,
a certain embarrassment and almost clumsy behavior of young men
toward the better poised and adroit girls, at least in the presence of
strangers like ourselves.

Young men may seek intimacies with girls of other villages, but in 584
doing so they risk the ire of the young men there. It is also possible 836
that a Taira girl agrees to an intimate relationship with someone in 562
another village where she may feel safer from detection. Young men
are more likely to seek a girl with whom an arrangement for a meeting
away from her home can be made. The girl, of course, suffers public
disapproval if the couple is detected, while a man is not subject to
the same criticism. In contrast to girls, men have many more opportunities
for sexual relationships without public censure.

Sexual attraction does not seem decisive in selecting a mate for marriage, 581
although beauty is appreciated in a woman with long, black
hair, a dark arched eyebrow, fair skin, a prominent nose, small mouth, 584
and large eyes. Younger people are beginning to adopt some of the [826]
American standards of beauty, which are introduced through movies [177]
and magazines via Japan. Although the concept of romantic love is [831]
gaining in popularity, arranged marriages still outnumber love marriages
in Taira. Even if a young man and woman reach an agreement 584
about marriage, there follows a formal arrangement by their parents
with the help of go-betweens, a trusted neighbor or a friendly couple,
or a person who commands status and respect. If a man or his family
are interested in arranging a marriage with a girl, the go-between
notifies her family. Eventually word will reach the girl. If the suitor
has not previously indicated his interest to the girl, she may voice her
feelings and wishes to her mother, father, or to some other relative. If

584 she objects violently, the matter may be dropped. If the go-betweens
[851] succeed in making arrangements, they become the special friends and
patrons of the young couple, officiating at the marriage ceremony and
attending the rituals during the first week after the birth of all the
couple's children.

The first engagement event is a small family affair at the bride's
house, attended by a few close relatives of the couple, who ceremonially
eat rice from the same bowl. The food is contributed by the groom's
[836] family. From this time on the groom may spend evenings and nights at
the bride's house, where he is permitted to have sexual intercourse
[583] with the girl. For a man whose girl lives in the same village, the day is
now divided between work for his own household and helping the
girl's family in the field. The groom receives supper from the girl's
family, who encourage him to stay for the night. The couple is never
seen together in public, although the girl also helps occasionally at her
groom's house.

The second engagement party is held some later time, also at the
girl's house. All the relatives of the bride whom she wishes to introduce
to the groom and his family are invited. The groom also invites his
relatives and friends. Food and drink are supplied by the groom. Since
this may be quite a burden, the bride urges him not to hurry in planning
for this party. At this engagement ceremony, relatives and friends
congratulate the male members of the bride's family and some of the
close female relatives, the mother and sometimes an aunt, or the grand-
[537] mother. Short speeches are exchanged. The girl's father, in response to
well-wishing, may point out that the girl is inexperienced and that she
needs guidance and education from the groom's family. The groom
also toasts his father-in-law, tells him that he will do his best, and
thanks him and his wife for their permission to marry.

585 The actual marriage ceremony may be postponed until much later.
[584] One reason for the long engagement period is to see whether the girl
becomes pregnant, or as one person said, "To see if the seeds match."
[842] There are also economic considerations. The ceremony takes place at
the groom's house. The go-between, his wife, and a few friends go to
the bride's home to accompany her and her relatives and friends to the
●[178] groom's house. The elaborateness of the celebration depends on the
wealth of the groom's family, but since the war, all families have
economized in this as well as in other ceremonies. The cost of the
wedding is carried by the groom, but it is to some extent offset by
small money gifts which guests contribute. The groom gives the bride's
family a certain amount of money—in one case about 2000 yen (ap-
proximately $17.00) or two thirds of a well-to-do Taira family's monthly

793 lives like other villagers, spending most of her time in the fields and
around her home. She has children and grandchildren, but the father
of her children no longer lives in Taira. She regards the continuation
of the old ceremonies as her holy duty even though she has to do
without most of the accustomed material support from the village and
[358] in spite of disbelief and lack of participation. She has sought in vain
[346] to have the village make necessary repairs on the simple village shrine
near the township office and on the little hut where the ancestral tab-
lets of her predecessors are kept.

793 While many of the former ceremonies have been discontinued, the
782 priestess is still called on to officiate at house-building ceremonies, to
purify the lot, to offer prayers when the beams are raised, and to con-
[342] duct the dedication when the house is finished. If the owner is mov-
[776] ing out of an old house, the priestess notifies the fire deity so that he
[778] will follow to the new abode. On other occasions the priestess conducts
prayers at the village shrine or at one of the other sacred places near
the village. Many of the prayers are succorant—requesting the aid and
blessing of the gods in accomplishing a certain goal. In general, as
Lebra has pointed out (1958), ceremonies of asking for help are more
numerous and elaborate than thanksgiving ones.

[312] On New Year's morning the priestess prays at the water well. Since
so many ceremonies have been abbreviated and are no longer carried
● [178] out in traditional detail, the priestess apologizes for short cuts in her
prayers. If she fails to offer prayers in all prescribed spots, she pacifies
[794] the deities by facing in the direction of the sacred place where the
ceremony should have been conducted. Although the priestess is clearly
[787] best qualified to enter into communication with the deities, many
older women seem to possess such power also, and if the priestess' as-
sistants are not present, another older woman can function as her
helper.

782 For these ceremonies food for offerings is contributed by the village.
788 The priestess, in a white gown, kneels, flanked by her assistants, also
in white, in front of a tray of sake, rice, or other food for the deities.
[262] Charcoal incense sticks are burned while brief prayers asking the
deities for a successful crop, thanking them for a harvest, or whatever
[533] is appropriate to the occasion are mumbled. On certain occasions the
women sing chants. After these ceremonies, the priestess, her assistants
and the few others present, usually old women, share the food offerings.

796 One of the most dramatic ceremonies is held on Boat Race Day in
793 lunar June. Priestesses from several villages gather near Taira. Dur-
ing the ceremony the Taira priestess stands in the middle of a circle
formed by the other priestesses and helpers, beating a drum as the

844 kimonos, and diapers. He is placed under the blanket next to the
[853] mother and given a gauze nipple dipped in tea and sugar to suck,
which is often his only food for as long as two days if lactation is slow.
Meanwhile the afterbirth is wrapped in straw and left under the floorboards
in the kitchen to await the outgoing tide.

846 Tea is now served in the front room, and the birth is discussed by
593 the women who assisted. On one such occasion, the father and grandmother
showed a little boy whose sister had just been born a great deal
of affection. The father held the boy in his lap, and both adults told
him that he was now a big brother.

844 At the first hour of the outgoing tide, old women—the grandmother
851 of the baby, relatives, and neighbors—wrap the afterbirth in rice straw
and bury it in a specified place outdoors behind the hearth. The purpose
156 of the ceremony is to ensure that the child will be happy and
sociable. To the accompaniment of laughing, loud clanging of pots
and covers, and calling to each other, the women circle the house.
When the burial is completed, they chant loudly, "May this baby always
[152] laugh and be pleasant." A stone is then placed over the burial
mound so that the infant will not be frightened in his sleep, an emotion
which is inferred from the jerking of a young infant while asleep.

852 Until about 10 years ago a ceremony was performed by descendants
565 of noble families from Shuri over the newborn to ensure success in his
future role. For boys, a winnowing basket was propped up against a
462 hoe on which a clump of soil and grass rested. While the father's mother
[178] held the child in one arm, she shot an arrow with a bow into the basket.
This act was to make certain that the child would become a good
hunter (provider) as well as a successful farmer. The grass on the hoe
[286] symbolized strength. A girl, on the other hand, received a miniature
loom constructed especially for such occasions, which was to assure her
success as a weaver of cloth. A spool of banana fiber was presented
along with the loom.

852 There is a story that long, long ago an infant was born on the beach.
565 Immediately after he was born, as he still lay on the sand, a crab
538 crawled over his chest. This infant grew up to be a strong, famous man.
Shuri descendants still have a custom of grandmothers holding a newborn
boy in their laps and releasing a small crab, which scurries over
the infant's chest. These practices, however, are absent in central Taira
now and are rarely found in the outlying settlements of predominantly
Shuri descendants.

846 Formerly mother and child were confined to the darkened delivery
178 room next to the kitchen and at the rear of the house for seven days,
while an open fire was kept blazing in the brazier near the mother.

Today the *yukajiru* ceremony held on the fourth day ends the seclusion. 846
A group of close relatives gather to ask for the good health of the 769
child and to make food offerings to the ancestors.

On the fourth or fifth day a name is selected for the newborn. In 852
the old days rice oracles presided over by an old woman were con- 553
sulted to ensure that the name consist of the proper combination of
Japanese writing characters, an essential for the well-being of the child's 787
personality. Today family elders and the local teacher are consulted. 156
In the pre-Japanese periods, temporary names were used until a per- [875]
manent name was given. This practice was intended to fool the spirits
during the early years when the child was thought to be particularly [784]
susceptible to spirits.*

On the sixth day after birth the mother is allowed to take her first 846
postdelivery bath; the room which she has occupied with her baby is 852
cleaned and aired, and preparations begin for the *mansang* celebra-
tions. For this event the mother's parents try to be present, especially [613]
if it is a first child. Friends and relatives in the village attend. A
female elder of the patrilineal kin group or the priestess prays behind [782]
a tray of rice, rice wine, and incense so that the child will sleep peace- [769]
fully and not cry at night. Thanksgiving prayers are offered to the
ancestors and the nature deities for the health of both mother and
child.

When the prayers are completed, a man sings the *mansang* song to 852
the accompaniment of a samisen. The father of the baby then rises to
dance briefly, sits down, and writes with brush and ink on a white 533
sheet of paper the name and birth date of his child. The paper is then 574
hung on the wall near the alcove. Meanwhile the special song is being
concluded:

> Coming from the darkness to light,
> This baby was received as a treasure
> And the mother is being celebrated.

Food is then served, and the guests discuss the name and admire the newborn. Like all parties, the celebration ends with song, dance, and wine drinking.

The *mansang* celebrations mark the end of the most critical period 852
for the infant. From now on he may be taken outdoors. At the month's
end, his parents may take him to see his maternal grandparents in their 846
village, to offer food at the ancestral shrine of the mother. This is [769]
called the first walk. Sons who have left the paternal village for the [782]
city return with their infant to observe this day.

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* Hanging an irregularly left-woven rope in the delivery room to keep out evil spirits which might harm the newborn, is no longer done in Taira.

845 mother and family. "Nursing two babies at once on a diet as meager as ours is too difficult," explain the mothers, and they also point out that multiple births cause great economic hardships.

854 Infancy in Taira, in congruence with the concept of the nature of an infant, is a period of indulgent and affectionate nurturance. Except for a brief period during the initial month of life, the baby is rarely left to lie on the floor to sleep, and during this period the mother or grandmother is always close by to pick him up at the slightest whimper. From the time he is a month old until shortly before the arrival of the next baby, he is constantly carried during the daytime on the back of another, an adult or an older child. At night he sleeps next to his mother. His carriers include parents, paternal grandparents, unmarried aunts and uncles, older siblings in an extended household, and parents and older siblings in a nuclear household.

854 Those mothers who have read or heard that it is good for babies to
cry occasionally never have an opportunity to test it. "The old people
●178 feel sorry for the baby and insist upon prompt attention," complain
853 young mothers with "modern" ideas. The immediate response of adult and child caretakers to an infant's cry is to take him to his mother, who promptly nurses him. The breast is thrust into his mouth whether he is hungry or not. "Pitiful!" exclaim old grandmothers and rush to pick up the infant. More often than not it is the newborn's father or older sibling who orders the mother to do so with the same expression.

854 There is the belief that the first four months are a trying period in
which the "bad" habit of crying is formed; therefore every attempt is
853 made to keep the infant comfortable and quiet. One mother described how she and her husband took turns eating their evening meal because one of the children had formed such a bad habit. "We would take turns carrying him and walking around the yard and eating. There was nothing else we could do. Both of us did not like to have babies cry." Another mother told of how her whole family converged on her every time the infant whimpered. "Hurry and nurse it . . . must be hungry . . . may be sick . . . so pitiful!" they would say to her.

853 It is imperative that a mother have enough milk. She is given special
foods and told not to get overtired. She is advised to avoid foods that
[262] could pass on properties which might be harmful to the child. Sometimes she has more milk than her infant can consume. One such fortunate mother nursed the baby of a mother whose milk supply had failed. Women who have a plentiful supply of milk are also sought out when mothers find it necessary to work at some distance from the village. In these cases reciprocal arrangements are made so the baby need not go hungry for very long.

313 Home Industries and Famous Products The forested northern mountains give rise to small scale lumbering, charcoal making,
314 and firewood gathering. Kunigami-son and Kushi-son emphasize the gathering of
433 bamboo and firewood. On the other hand the making of charcoal is more import-
[369] ant in Nago, Haneji, and Ōgimi. The urbanization of the south combined with
[491] the postwar extension of roads into formerly inaccessible parts of the north
have accelerated exploitation of the northern forest resource. Particularly
heavy is the demand for long roof poles, or kichigwā, after every major typhoon.
[237] Kunigami-son and Higashi supply the bulk of these. Where wood is plentiful
behind a coastal road, one often finds lime kilns, which process the coral of
the reefs.

258 The sea is also a major source of material for home industries. Sea
433 salt is made at Yagaji, Urasoe and Oroku on the west coast, at Henza and Awase
[237] on the east. Kunigami-son prides itself upon its production of seaweed. Buttons from seashells are made in Mawashi. Fish cakes ('kamaboko') are made in
quantity in Itoman and Naha, with lesser amounts being produced in Ishikawa and
Nago. Dried bonito ('katsuoboshi') is a specialty of Tonaki isle to the west.
Motobu-chō holds second place, followed by the western isles of Tokashiki and
505 Zamami. For over a hundred years the small cargo sailboats ('Yambaru-sen')
178 of the east coast have carried forest products from the north. The extension
of roads into the northern forests has greatly reduced the amount now carried
by sea.

433 Horse breeding is a specialty in Nakazato (the eastern half of Kume-
[232] shima), which has 22% of the gunto's production of horses. However, the pro-
[282] duction of horse and cattle hides is concentrated in the urban areas, which
account for 84% of the hides produced. Nakazato is also famous for production
[281] of silk cocoons, being responsible for about two-fifths (38.7%) of the gunto's
total. The leading mainland producer is Motobu-chō, with 9%.

Although Okinawa is not self-sufficient in tea, the three areas of
[246] Gushikawa, Ishikawa and Kunigami produce over half of the local tea. In Oku
[474] village of Kunigami, the tea factory is a cooperative venture. Gushikawa
[279] and Chatan pride themselves upon possessing 'sake' and 'awamori' distilleries.
[286] Mawashi is the center of production of farm tools, and accounts for some
weaving of banana cloth. Weaving of mats from the "seven isles reed"
('shichitō-i') is a local specialty of Kanegusuku.

Travertine quarries are found in Motobu-chō and Katsuren. A sandy
[314] limestone is quarried at Minatogawa in Gushichan.

105 A *munohu* was made up of a number
197 of households or families united through the male line, descended from a common
[619] ancestor, and sharing a common tomb. Village endogamy was an obligatory mar-
[582] riage practice and violations did not pass unpunished; in addition kin group
endogamy was a preferred practice, though not necessarily an obligatory one.
[628] Intervillage contacts and ties, consequently, were held to a minimum. These cus-
[178] toms were followed by the majority of the oldest generation now living, and
even today such practices tend to persist in rural areas. A survey in Kanegu-
[582] suku revealed that fifty percent of the marriages were between members of the
same kin group and sixty-six percent of the marriages were between residents of
[178] the same village. Such practices, to be sure, are breaking down, and this be-
comes evident when the above data are analyzed on an age basis, but in view of
the fact that these customs still prevail, though to a more limited extent than
formerly, it is not surprising that so considerable a diversity of dialects
should also be preserved.

197 Another facet of Okinawan dialect geography is the occurrence of small
621 speech-islands exhibiting dialects distinct from those of the surrounding areas.
184 These are the so called *yaadui* settlements founded during the 18th and 19th cen-
turies by migrants from the Naha-Shuri area; the newcomers were usually the
younger sons of gentry families seeking their livelihood in the country. Such
settlements not only enjoyed a political independence from the larger surround-
ing communities but also were never incorporated into the formal religious
system centering on the *nuru* priestess and unifying the rural areas. These
factors together with previously-mentioned marriage practices enabled such set-
tlements to preserve their identity. Kitazato in Kami Motobu-son serves as a
good example of this type of village, having been settled seven generations
ago by the younger sons of gentry families residing in Naha and Shuri. The
larger neighboring villages never absorbed Kitazato, and to this day it pre-
[194] serves a dialect quite distinct from theirs. The most notable contrast be-
tween them centers on the *p* and *h* sounds in the two dialects, for all *p* sounds
of nearby Gushiken are rendered *h* in Kitazato; thus, the word for "fire" is *pi*
in the dialect of the former and *hi* in the latter's.

197 Undoubtedly this dialectic diversity is decreasing as the old customs
178 die out and the isolation of the village disappears. The war uprooted many
communities and scattered their inhabitants about the island, and nearly all
villages now have a number of families new to the village since the war. New
communities like the entertainment center of Koza have no characteristic dia-
lect of their own, containing as they do a heterogeneous population recruited
from all parts of the Ryukyus. The vast improvements in roads and transporta-
tion services since the end of the war have given the people a mobility un-
dreamed of in the prewar period and have done much to destroy the isolation of
the rural areas.

192 "*Uchinaaguchi*" Okinawans call their dialect *uchinaaguchi* and themselves
[601] *uchinaanchu*. The terms 'Okinawago', Japanese for Okinawan
language, and 'hōgen', Japanese for dialect, are also in common usage though
the latter term is resented by some who feel that it carries the connotation
"rustic". Today all Okinawan speech contains many loan words from Japanese;
this obtains for those who know no Japanese as well as for those who are bi-
000 lingual. Intimate contact with Japanese coupled with this word borrowing has

Intimate contact with Japanese coupled with this word borrowing has
resulted in a tendency toward slight sound shifts in the direction of Japanese 194
phonology; this is particularly true among the bilingual speakers. The same 177
process is operative in the Japanese of these Okinawan speakers in that there
is a tendency toward Okinawan phonology.

The real strongholds of Okinawan speech today are the family and the 191
rural areas. In an old and relatively unchanged village like Kanegusuku little 178
Japanese is heard despite the fact that most of the villagers are bilingual. 177
That Okinawan is the language of the family is best demonstrated by the preschool-age
children who do not speak or understand any Japanese aside from a 621
few greetings and polite phrases. Likewise men over sixty and women over fifty-five
usually cannot speak Japanese. The remainder of the village, approximately
seventy percent of the total, is bilingual; however, this figure is somewhat
misleading in so far as actual usage is concerned. A majority of the married
women use Japanese infrequently since Okinawan is the language of their daily
lives, which are largely confined to the village and home. For the men, a number
of whom have seen service abroad in the Japanese forces, there is a greater
freedom of movement and a wider range of contacts providing more occasion for
the use of Japanese. Yet within the village many of them preferred to use Okinawan,
and even the high school students were inclined to shed their Japanese
on returning to the village. A number of bilingual informants ascribed this
preference for Okinawan to the influence of the old people who understood Japanese
imperfectly or not at all. As one informant put it, "The old people in
this village just don't like being spoken to in Japanese, and if some person
does this, they say he is trying to be big." Undoubtedly their influence is a
strong factor, but this preference is also likely attributable to a low degree
of proficiency in Japanese. Prior to the postwar period few villagers obtained [871]
more than a sixth grade education; consequently, many are not as articulate
in Japanese as they are in Okinawan. It should also be noted that within
the village a selective factor operates so as to perpetuate the use of Okinawan.
Mention is made in another section of this report of a mayor's comment to the
effect that all those who receive a good education, high school or university, [166]
soon leave the village. Thus, the very group most likely to further the spread
of Japanese leaves before its influence is felt.

The resentment of the oldest generation toward the use of Japanese resolves 191
itself among the younger, bilingual generations into an attitude that 829
Japanese imparts a certain formality to an occasion, and hence situations calling 177
for the use of Okinawan or Japanese tend to be rather compartmentalized in
their minds. Formal occasions prescribe the use of Japanese and informal ones
Okinawan. Village political meetings and elections were always conducted in
Japanese, and when the 'son' officials made one of their periodic inspections
of the village, only Japanese was used in addressing them. On the other hand
the use of Japanese at a party would be regarded as too formal and a bit unfriendly,
and, of course, with old people and children only Okinawan is used.
Besides the formal-informal dichotomy there exists the feeling among the better-educated
bilinguals that Japanese is a modern and sophisticated language whereas
Okinawan is backward and rustic.

There are several aspects of Okinawan culture wherein the local language 191
is used to the exclusion of Japanese; chief among these are the theater 178

191 (mentioned previously), song, and the indigenous religion. Okinawan song and
178 music undoubtedly exceed both Japanese and Western in popularity; in fact, no
191 other facet of Okinawan culture has so successfully withstood the changes of
178 the past seventy-five years. Songs such as the Kagiyadefu (which some Okinawans
533 liken to a national anthem), Nubui Kuduchi, Hamachidori, Tanchame are
known and loved by all. Some of the phonograph record stores in Naha carry
as many as several hundred different recordings of Okinawan songs, and virtually
191 all of these are recorded in Okinawan. All priestesses of the indigenous
178 religion interviewed by the author stated that Okinawan was the language
794 of prayer and ceremony; to some this was a burden, as in the case of one
priestess who had spent most of her life in Japan. A few admitted that the
language of the ceremonies and particularly that of the old songs or umui
(sometime rendered omoro) was rather obscure and not fully understood; these
are transmitted orally from the older priestess to her successor and undoubtedly
191 contain many archaic words. Outside the formal religious structure yet inextricably
178 linked to it are shamans (yuta) and fortune tellers ('ekisha'). The
756 former, most often a woman, uses Okinawan almost exclusively in rites concerned
791 with divining, exorcism, and curing. The latter, nearly always a male, is
usually a fairly well-educated person, as the profession is based on interpretations
of certain books used in conjunction with the ancient Chinese Book of
Changes (I Ching), and either Japanese or Okinawan, depending on the customer,
may be used in giving the reading. Both practitioners are extremely popular,
but the fortune teller is usually found in the cities and towns whereas the
shaman may be found in Naha or the smallest hamlet.

175 Japanese With the abdication of Shō Tai in 1879 the Japanese government initiated
191 a program designed for integrating Okinawa into the national
177 state as rapidly as possible. An effort was made to stamp out all vestiges of
[648] Okinawan culture, utilizing techniques ranging from education and indoctrination
to repressive laws and police measures. Greatest emphasis was given to
making Japanese speakers out of Okinawans. Leavenworth quotes Governor Narahara
as stating that the creation of Japanese speakers was of more value than
175 all the repressive laws prohibiting certain customs.[1] At the start the Japanese
191 were hindered by a lack of schools and teachers, and so the program moved ahead
177 slowly. An effective national school system covering the rural areas where the
871 bulk of the population was located and taking in both sexes was not fully operative
until about the time of World War I. The failure of Japanese to displace
Okinawan can be attributed largely to a lack of time and a lack of facilities
for education beyond the elementary level. By the time of World War II but two
generations were schooled in Japanese, and the majority of these had received
no more than six years of education.

191 Though Japanese failed to displace Okinawan, it did succeed in becoming
177 a necessity in the lives of most people and in establishing itself as the
554 prestige language. With the government, press, schools, cinema, radio, and
high-level commerce utilizing Japanese exclusively, participation in modern
life without a knowledge of Japanese became impossible. The incentives towards
competence in Japanese were many, whereas there appeared to be little gained

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[1] Leavenworth, 1905, p. 37.

212 Writing Okinawa never developed an independent system of writing; in the old
177 kingdom both Japanese and Chinese were used. Literacy was largely
829 confined to the upper classes, and it is said that students were sent to both
[571] countries for study. Apparently the literati held the Chinese language and cul-
ture in high regard while disdaining that of the Japanese; yet, Bettelheim
noted in 1851 that Japanese books were very popular in spite of this contempt
of the literati.[1] He also stated that the Okinawans always preferred biblical
texts written in Japanese to those in Chinese. In view of the political para-
mouncy of Japan from 1609 and the close linguistic and cultural ties between
the two peoples this popularity of Japanese is not surprising. It also should
[538] be noted that although the literati are reported as preferring Chinese to Ja-
panese, the major literary achievements of Okinawa were written in Japanese.
Thus, for example, the Omorosōshi, sixteenth century collection of songs which
the late Dr. Ifa has called the Ryukyuan scriptures, was recorded in a Japanese
style of writing; the same is true for the annals of the old kingdom and for
the first dictionary of the Okinawan language.

212 With the advent of a Japanese administration and educational system,
177 the study of Chinese ceased, and today Japanese is used exclusively. Most Oki-
nawan place names and family names as they are written in Japanese can be given
two interpretations, the Japanese and the Okinawan; in a majority of cases the
Japanese is given preference. Occasionally when Okinawan speech is transcribed
as in the case of lyrics accompanying phonograph records, the Japanese syllabary
is used. This is not a suitable devise for transcribing Okinawan speech, which
contains many sounds unfamiliar to Japanese. Unfortunately much of the early
[114] linguistic research conducted in this area was rendered virtually worthless by
the employment of this syllabary. In recent years scholars like Miyanaga and
Kinjo have recorded Ryukyuan using the International Phonetic Alphabet.

197 Conclusion At the present time Okinawan speech enjoys widespread use through-
191 out the whole of the island. It is still the language of the home,
and as such it is a more common medium of expression than the official language,
177 Japanese. The latter, backed by the government, schools, and all the forces of
178 modern life, is gradually supplanting Okinawan, but it would be an over-state-
ment to say that the language is dying out. It may be expected that the majority
of Okinawans will remain bilingual as they are today until such time when a
whole adult generation will speak only Japanese and transmit only Japanese to
its offspring.

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[1] Bettelheim, n.d., p. 31.

CHAPTER III: AGRICULTURAL HISTORY, LAND USE AND DIET

F. R. Pitts

121 178 The concept of the unchanging Orient certainly fails to appear true in the case of Okinawa, when the past is examined closely. Indeed, it seems hard to find an area where so much change has been accomplished so fast. The following is designed to show some major aspects of that change, particularly insofar as the farmer is concerned.

1. Agricultural History

175 241 198 The Early Days As early as the 1730's when the great Okinawan statesman, Saion, urged the growing of the sago palm 'sotetsu', farmers were already used to orders and suggestions from the gentry as to modification of their traditional ways. But it was not until the growth of population and the money economy that changes were to be brought about, not so much by orders from above, but chiefly by the workings of economic forces.

175 177 433 249 The ultimately most effective agent of change had been the introduction of the sugar cane plant in 1623 and its concomitant technique of sugar manufacture.[1] It was not until a decade after the Japanese took over the islands, however, that sugar production began to increase, and not until after the Russo-Japanese war that sugar really became an important crop in the economy. By 1939 the production of sugar amounted to more than a million tons, and production exceeded consumption by ninefold.[2] By the end of the 1951-1952 winter pressing season, production had declined to 256,000 tons.[3]

175 621 About the time of Commodore Perry's visit the population of Okinawa had begun to grow, and new areas were settled by both commoners and the gentry. Nanahan dates its existence from this period. Of the first three families to settle here, one came from Shuri gentry, and two others were commoners from the main settlement of Tomoyose. Of the seven settlements of the village of Yamada, three were settled by commoners and one by the gentry. All had come from the urban areas of the south in the latter part of the last century. [829] In Okinawa everyone seems to be aware of his place in history, and in the older settlements one often hears the remark, "...they are newcomers; they have been here for only two hundred years."

175 241 178 433 [177] In general the agricultural history of Okinawa falls into three periods. The first saw a self-sufficient economy, in which banana cloth was made in the village. The chief crops were millet, arrowroot, and sweet potatoes. With the introduction of a money economy, and its further intensification under the Japanese, sugar gradually turned from its previous use as a home confection to a full money crop. Rice acreage fell as more sugar was planted, and sweet potatoes found a greater place in the diet. The old crops of millet, cassava, and arrowroot were all but abandoned in Shimajiri, and became less important in the north. The third period is essentially the postwar and still continuing one, in which the growing of vegetables for the

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[1] Navy Handbook, p. 240.

[2] CAARI, p. 156.

[3] Summation of U. S. Army Military Government Activities in the Ryukyu Islands, July-November 1946, p. 25.

military competes with sugar as a primary cash crop, and cane fields are being 175
converted back to rice paddies as fast as the farmer's resources permit. A 241
more detailed discussion of the crop changes in the last two or three decades 178
follows. 433

Chronology of Change in Crops The major changes in crops revolve chiefly around the replacement of rice as a cash crop by sugar cane, and the later reversal of this situation. About fifty years ago, rice was the chief cash crop. It was rarely consumed in the home, but was sold in order to meet the monetary expenses of taxes, and to buy occasionally the new commodities that were beginning to appear in the markets. Then, not long after the Russo-Japanese war had ended, the price of black sugar jumped almost overnight from ¥8.50 to ¥64 for a 150-'kin' barrel. Everyone wanted to get a share of this boom in sugar, and most began to convert paddy land into 'hatake' for the growing of cane. They were stuck with the 'hatake' when the price fell after two months. The Japanese subsidized sugar later, however, and most of
the land that had been converted remained sugar land. [654]

When the people began returning to their farms more than a year after the end of World War II hostilities, there was little market for sugar. The subsidy had gone with defeat, and providentially the sugar lands were available
for the growing of more sweet potatoes. American canned food and sweet potatoes [262]
were the main items of diet until about 1949. Gradually farmers began to convert [177]
'hatake' to paddy fields, and to grow rice again---this time less for sale than for home consumption.

The old "bearded rice" varieties (fijimĕ and mĕdak3ja) of the nineteenth 175
century were replaced gradually by the shorter-statured but higher-yielding 241
'hŏraimai'. The bearded rice, planted only once a year, had a yield 433
of about one-third the present variety, and had only five or six stalks per 243
plant. The twice a year modern variety yields more and has on the average fourteen 178
to fifteen stalks per plant. As a result of the adoption of the two-crop variety, at least one traditional ceremony was abandoned. This was the tentui, in which the whole village participated before simultaneously planting their seedbeds. Before the war, two-thirds of Okinawa's rice requirements were imported.[1] Indicative of the postwar change to rice are the figures for area of paddy-fields in Kochinda-son; the 114,142 'tsubo' of paddy in February of 1948 had increased to 306,220 'tsubo' by September of 1952. Field investigation proved that conversion to paddy has proceeded at least as fast since 1952 as it did prior to that date.

178
Before the First World War almost everyone in Nanahan raised forty to 175
fifty 'tsubo' of millet. It was boiled with glutinous rice to make millet rice-cakes, 241
or 'awamochi'. None is raised now. The same is true of cotton. "It grew only a foot high, but its fiber was strong and would last a lifetime." [252]
Some other crops lasted into the post-war period. Until about 1950 textile bananas and yams were raised in Nanahan, but they both proved to be too weak in typhoons, and their cultivation was abandoned.

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[1] Summation....July-November 1946, p. 25.

● 178
175 Many root plants such as the giant radish and carrots used to flower
244 out, and the root would be so stringy that it could not be eaten. About nine
years before the war the Japanese brought in many new and better varieties.
[172] Nanahan has more vegetables now than the rest of Tomoyose, people say, "...be-
cause our houses are scattered and we can get to the vegetable plots easily;
they in Tomoyose can't, and therefore pay less attention to vegetables." Of
[231] the seven wards of Tomoyose, only Nanahan has an agreement not to keep chickens
so that their vegetables will be protected. Before the war the Irish leek and swiss chard were the only abundant vegetables; others were to be had in only small quantities. The "pine mushroom", or 'matsudake', was gathered "when we used to have pines in the neighborhood." Farmers complain that they can grow less green peas now, because of the great increase in number of rats due to loss of the cat population during the invasion.

Okinawa has always been self-sufficient in sweet potatoes except in occasional time of famine. Even then, dried products of the sweet potato are often used. Many varieties are grown the year around, but in Nanahan only five main varieties were mentioned. Okinawa #100 gives the biggest harvest and in fairly fixed amounts regardless of weather. There were many of White #100 before the war, but few now. It was delicious, but the harvest gradually declined from its former high yield. Just after the war there were many of the tumaikurū variety, but recently few have been planted. The yield had been high, but gradually the seed became bad; it was described as the "most delicious of all sweet potatoes." Yaeyamaakagu was mentioned as a variety still grown in small amounts. The variety which brings the highest market price is Kiirumugwā. This "delicious" potato yields only half that of the average, and hence its price is double.

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175 Perhaps the best way to view the prewar-postwar change in agriculture
241 is to look at the amounts grown by a typical Nanahan farmer. Table I below
433 presents this information.

Table I

Crop	Tsubo Prewar	Tsubo Postwar	Comments
Sugar cane			Postwar home use amounts to 14-15 'kin' (19-20 lb.) annually. Sells about 100 'kin' (132 lb.). Prewar, sold 1400-1500 'kin' yearly.
(summer planting)	500	350	
(spring planting)	300	150	
Sweet potatoes	700	500	Three harvests per year. Not sold much; make starch only if harvest is plentiful.
Soybeans	300	200	Generally sold about 1/3 of each prewar crop, but only when money was needed at home.
Broad beans	150	70	Prewar variety was a small plant, the postwar one very large.

Table I, Cont'd.

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Crop	Tsubo Prewar	Tsubo Postwar	Comments	
Green peas	80	--	None now due to rats.	
Giant radish	50	50	Sell half; use the rest in soups.	
Burdock root	--	50	Sell 90%; use only at home for feasts.	
Carrots	1	5	Sell half the crop.	
Dryland taro	--	20		
Irish potatoes	--	50	Winter crop; seed from Hokkaido.	
Cucumbers	1-2	50	Prewar, all used at home. Now sell 90% at about ¥10 per 'kin'.	
Chives	1	1	Always use in soup. Raise for home use only.	
Wax melon	50	50	Sold half in Itoman prewar; now sell same amount in Naha.	
Pumpkins	1	1	Entirely for home use then and now.	
Kidney beans	100	100	Then and now entirely for home use, in 'gohan' and 'miso'.	
Cabbage	--	60	Sell 90% at ¥2-7 per 'kin'.	
Eggplant	--	4-5 stalks	For occasional home use.	
Green onion	--	10	Entirely for home use, in soups, etc.	
Chinese cabbage	--	20	Sell over two-thirds.	
Bitter melon	--	5	Mainly for home use.	
Mustard cabbage	--	3	Sell half. Pickle temporarily with salt for home use.	[251]
Swiss chard	5	50	Pigs eat the old and large leaves; people the young and tender small ones.	[251]
Garlic	--	3	It is pickled, and is entirely for home use.	[251]
Shallot	--	2	Entirely for home use.	
Red peppers	--	1-2 stalks	Used with soybean curd, or when one has a stomach ache.	[157]

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175 Before the war Okinawa imported half its soybean requirements. By
241 early 1951 the prewar acreage had been cut by half.[1] This resulted in the
431 necessity to import soy sauce tax-free from Japan, which brought an ineffec-
247 tive protest from the Legislature early in 1954. 'Miso' paste, which is made
252 of soybeans when they are available, is now made also of corn, broad beans,
kidney beans, and various other legumes.

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As early as 1946 the occupation forces reported:

> Rapid restoration of Okinawa's prewar agriculture is hampered chiefly by an arable land shortage induced by military requirements in the southern half of the island, where roughly 30,000 acres are devoted to military use. War damage and migration from combat and, later, base development areas seriously disrupted agrarian economy and early planning was delayed pending disposition of farm tracts affected by military expansion.[2]

That loss of both upland dry fields and paddy land was affected is shown by the following:[3] (figures are in 1,000's of acres)

Table II

Type of Land	1940 Acreage	1950 Acreage	% of 1940
Cultivated land	103.8	67.2	65%
Paddy land	11.5	9.6	83%
Upland fields	92.3	57.6	62%

Even more significant is a comparison of the 1940-1950 figures with those for 1904, which show the situation which existed before any Japanese military installations were built.

Table III[4]

Year	Acres Paddy Land	Acres Dry Fields	Total Arable Acres
1904	15,779.1	93,952.6	109,731.7
1940	11,527.25	82,273.86	93,801.11
1950	9,559.56	57,610.16	67,169.72

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[1] Ryukyu Islands Economic Statistics Bulletin, no. 10, January-March, 1951.

[2] Summation...op. cit., p. 26.

[3] Ryukyu...., p. 13.

[4] The 1904 data are from Summary of the Land Adjustment in Okinawa Prefecture, Tokyo, 1904. The 1940 and 1950 figures are from the reverse side of the large map, Okinawa shotō shōzu.

In all cases, Kunigami seems to have held up the best, and Nakagami has fared the worst. Again this reflects the military interest of both the Japanese and the Americans. The comparison of 1904 acreage with that of 1950 in each of the three areas is shown below: 178 175 241 727 311

Table IV

Area	1904 Acreage		1950 Acreage		% Decrease	
	Paddy	Dry	Paddy	Dry	Paddy	Dry
Kunigami	6,530.5	28,398.5	5,463.0	20,773.8	16%	27%
Nakagami	3,861.2	34,176.1	1,675.1	14,932.0	57%	56%
Shimajiri	5,370.3	30,978.7	2,443.9	21,904.4	55%	29%
Okinawa Island[1]	15,779.1	93,952.6	9,589.0	57,610.2	39%	39%

Chronology of Changes in Farming Technique It is impossible to give for the whole of Okinawa a schedule showing just when each technical innovation was introduced. Some parts of Shimajiri and Nakagami were in advance of the rest of the island; conversely, one finds on the outer islands practices still carried on that the more progressive areas abandoned more than two decades ago. 178 241

In Yamada the transplanting of rice was originally done by scattering (bara'ii) of the shoots. Shortly before 1930 this method was replaced by planting in rows, with a string to mark the distance. The spaces were filled in by planting while walking backwards. About 1950 people started transplanting while moving forward. This has been replaced in part---at least in areas where the mud is firm and clayey---by the planting frame, the 'waku'. 178 243

Farmers kept the harvested rice in conical stacks (majin) several feet high. The bundles (tabai) had the heads facing inward to prevent attack by rats. The number of these stacks was indicative of the farmer's prestige in the community. The sheaves were removed from the bottom layer always, and only when rice was needed for food. [554]

Removal of the grain from the stalk was accomplished by the kūrashijii. This was a pair of bamboo tongs held in the right hand, while the sheaf was drawn through the tongs with the left hand. When the new variety of rice was introduced, use of the kanabā became common. This iron-comb-like device, through which the sheaves were drawn one at a time, can still be found in use on the isle of Sesoko, off the Motobu peninsula. It apparently did not find 178 243 412

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[1] The discrepancy in the 1904 totals for Okinawa Island and grand totals for the three division of the island is accounted for by 17.1 acres of paddy land and 256.7 acres of dry fields in Naha, and 142.6 acres of dry fields in Shuri.

It apparently did not find
178 widespread use in Tomoyose, for that village passed almost directly from the use
243 of bamboo tongs to the rotary thresher, or 'dakkokki' (see photo). Yamada first
412 saw this thresher about 1933, but Nanahan farmers began using it only in 1941.
[407]

Hulling of grain was in the past accomplished---as needed for home use
178 or sale---by using a wooden rotary mill (see photos) called fichiūshi in Yamada
252 and shiriūshi in Nanahan. In Yamada two women sat with their feet braced against it, and pulled straw ropes alternately. In Nanahan men did the hulling, and the rotary mill was lower but was three feet in diameter. In the late thirties motor-powered hulling mills were built in many areas, and farmers took their rice there for hulling and polishing.

Polishing of brown rice in Nanahan was accomplished until about 1935 by use of a mortar, or chichiūshi (see photo), and pestle, or ajin. Most families still have these in reserve, as they were used after the war and were replaced by rice mills only after 1949. People in remote areas still use them exclusively. Nowadays people have their rice hulled and polished in one operation at a rice mill, if it is close at hand.

178 Very little wheat was grown in the three farm villages studied, but
246 it was noticed that on the outer isles wheat was more dominant. On Henza isle, removal of the grain from the sheaf and hull was accomplished by rubbing it upon a piece of bumpy limestone. On Kudaka, separation was by rubbing on a canvas, both with the hands and feet.

178 After the war farmers took advantage of the spread of the lantana bush,
241 which had flourished due to the neglect of the land. It furnished an excellent
[342] livestock feed, and also a short pole which they could use in roofing their rebuilt houses. Such poles, or kichigwā, had formerly been brought down from the forested north country.

178 Chronology of Change in Livestock Recovery of the land after the war pro-
727 ceeded far more rapidly than replacement
231 of the livestock killed or eaten in the invasion. The following table illustrates the loss and slow recovery (except for swine) in livestock numbers:

Table V

Type of Livestock	1940[1]	1946[2]	1952[3]	1952 as % of 1940
Cattle	22,000	112	6,837	31.0%
Horses	25,000	899	5,110	20.4%
Swine	108,426	1,165	107,077	98.8%
Goats	106,257	1,647	58,472	55.1%

In Kachinda-son the story has been somewhat the same, with the exception that there are many more swine and cattle now than in the thirties. This is due partly to the lesser amount of land in sugar and the planting of more

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[1, 2] Summation....July-November, 1946, p. 26.

[3] Ryūkyū tōkei hōkoku, Vol. 3, No. 3, 1943, p. 1. Valid as of 31 Dec. 1952.

swiss chard for pig feed, as well as the greater availability of lantana bushes 178
for livestock feed. The following table compares the 1931 figures with those 727
for 1952: 231

Table VI

Livestock Type	1931	1952	1952 as % of 1931
Cattle	41	229	558.0%
Horses	1,676	74	4.4%
Swine	1,774	2,490	140.0%
Goats	4,217	1,400	33.3%

The "great rabbit boom" is often spoken of by farmers in an amusing 175
vein. In the winter of 1946-1947 rabbits assumed the form of currency, and in 231
a mad fever people bought rabbits and sold them, never realizing their true
value. A Nanahan farmer related: [43]

> I hitched a ride on a truck, and went up to the Katchin peninsula. There I bought a rabbit for ¥600. I sold it the next day to B. for ¥1200. He resold it for ¥700 profit to a Gisshi farmer who was waiting to buy one. Then I went up again, stayed overnight, and sold the new rabbit for ¥1000 profit. Again and again I went, and finally emassed ¥5000 in profits. With these rabbit profits I bought what I thought was a pregnant goat for ¥7000. It wasn't pregnant, and I had to sell it for ¥3000, taking a loss. But then I bought a pig from B. for ¥2500 and sold it to 'One-armed K' for ¥3000.
>
> In Tsukazan, which was the center of the rabbit trade in this area, a man sold all of his land to invest in rabbits, but he lost everything on the deal.

2. Land Use

The basic pattern of land use has been described in Glacken's Okinawan 311
Village Studies (SIRI Report No. 4), and in Nuttonson, Ecological Crop Geography 241
and Field Practices of the Ryukyu Islands, Natural Vegetation of the Ryukyus, and Agro-Climatic Analogues in the Northern Hemisphere. Although agriculture is not quite as intensive nor yields so high as in Japan, still much intercropping, double-cropped and rotation of crops is carried on. Because sugar cane takes a year or more to mature, various crops such as kidney beans, giant radish, cucumbers, broad beans, soy beans and mustard cabbage are interplanted with the cane. They mature and are harvested before the cane grows too tall and cuts off the sunlight. Sugar cane is rotated in a two-crop cycle of cane and sweet potatoes; or it is rotated with soybeans and sweet potato in a three-crop cycle. Very rarely is cane replanted in a field which has just produced a crop. In this way the farmers hope to diminish the damage done by worms and insects.

The leaves of the yūna tree are a native .
311 substitute for toilet paper, and are still used in some villages, though people
824 deny that the practice continues. When pressed they may intimate that so-and-
[514] so, "the poor family over the hill", retains the practice. Banyan trees fur-
[178] nish leaves for green manure, as do many other varieties. Before the war many
people grew kuroki for eventual use in the making of samisens. The top of the
[534] tree was cut when young so that it would become stubby and thick. The neigh-
boring village of Tsukazan boasts of a samisen-maker whose fame has taken him
to Naha. The 'kusunoki' tree is considered to be the best tree to plant near
the home, for it discourages termites.

241 Fertilizers Okinawan farmers in most areas utilize the traditional night soil and green manures, as well as the modern synthetic fertilizers.
[514] Almost every house has two toilets. The one not in use is utilized as a
night-soil decay pit. Pig manure is mixed with the human excreta, water added,
[237] and the whole let set for about a fortnight before use on the fields. Use of
animal manure in the paddies was abandoned with the introduction of the new
variety of rice. Animal manure produced good heads on the old variety but makes
heavy stalks only on the new.

241
824 Green manure is extensively used as a plant nutrient in the paddy fields. Indeed, some paddies in winter are devoted to the raising of green manure, which is plowed under before spring planting. Outer leaves of cabbage are fed to goats to become manure for the dry fields, or the leaves are trampled into the mud of the paddy to decay. Thistles, 'kuwazu-imo' leaves, and tree leaves of the yūna and banyan are only a few of the many types of green manure. Compost, or 'taihi', is made for the dry fields and some paddies by mixing animal manure with 'genya' grasses, rice straw, and other plant remains. Before the war, compost was not used for vegetables, because it would cause a shortage in the amount available for the cane fields. Nowadays compost is more available, and many vegetables assume huge proportions. One Nanahan farmer produced a wax melon weighting 97 'kin', or 128 pounds.

241 Commercial fertilizers available to the farmers include ammonium sulphate ('ryusan ammoniya', 'ryūan'), synthesized fertilizer ('kasei hiryo'), ammonium nitrate ('ryusan kari'), nitrogen-lime ('sekkai chisso'), urea ('nyōso'), potassium chloride ('enkakari'), and superphosphate of lime ('Karinsan sekkai'). Ammonium sulphate is preferred for sugar cane. During the last four or five years the Agricultural Federation ('Nōren') in Naha has enforced a tie-in sale so that when a farmer buys two sacks of ammonium sulphate, he must also buy one sack of superphosphate of lime. Farmers in Tomoyose quite often dispose of the latter by dumping it beside the road, as they believe that it is not good for the soil found on their farms. One enterprising Nanahan farmer, who for several years was a member of the Kochinda-son agricultural committee, enquires about the cast-off fertilizer, and when he finds it he uses it to good effect. When he was interviewed concerning this, he expressed anger at what he considered the backwardness of his neighbors.

[177] Okinawans were first introduced to chemical fertilizer in the mid-twenties, when a black fertilizer appeared. This was later replaced by the various white products, which since some time before the war have been supplemented by soybean waste when available.

Although animals are generally bought for prices that the community considers as relatively fixed (see below), meat animals sell for a certain rate per unit weight that varies with the market. Old cows and bullocks are generally sold for meat at the rate of ¥60 per kin. Boars, if fat, are sold for ¥42 per kin. Male goats bring ¥20 per kin for eating purposes, and chickens bring about ¥200 per kin. Females of any animals are very seldom sold unless old and almost dying, or unless the farmer finds himself in dire monetary emergency. Nanahan, which has the greatest vegetable acreage in Tomoyose village, has a 'han'-wide agreement not to raise chickens, due to their possible destruction of young plants. 435

Buying of Livestock and Daily Necessities The war depleted most of the livestock of Okinawa, and recovery has been slow. Okinawan farmers frequently expressed their gratitude to the American religious organizations which sent goats to them to help in reconstruction. 727 231 [177]

The reversion of Amami indirectly helped to increase the livestock on Okinawa. A Nanahan farmer described the situation in late November of 1953: 439 231

> Horses, cows, goats and pigs, together with household furniture come into Tomari port from Amami every day. The Amamians want to get as much Okinawan yen as possible, because it will convert to Japanese yen at three to one, and they think they will be ahead. The accelerated cattle movement started right after reversion intentions were announced. We are very glad to be able to buy the animals, but important people on Amami are afraid that this movement will deplete the island of animals, especially stud horses and bulls, goats and pigs for breeding.

Nanahan farmers have relatively fixed ideas on the prices of livestock. For middle grade, or average, stock the following prices are quoted: horses, ¥13,000; cows, ¥25,000; heifers, ¥10-11,000; calves ¥9-10,000; boars, ¥2,500; sows, ¥2,700; and all goats, ¥300-400. 435

Before the war there were many people traveling through the countryside selling 'miso' paste and bean curd. Every other day such peddlers would visit even the most isolated settlements. Better roads and increased communications by bus and jitney have oriented purchase of staples urbanward. The only peddlers who now come through Nanahan are basket peddlers. Two small stores in the main settlement provide 'sake', noodles, matches and other small-cost items that are not worth a trip to town. 438 178* 443

Sale of Services Farm labor is drawn from the southern islands and from poorer families who are just getting a start in the community. In Nanahan there was only one full-time farm laborer, who was paid ¥2,000 a month, in addition to room and board. He had left Miyako when eighteen, two years before, because of a famine that was being caused by a sweet-potato virus. His employer was a man who managed a good deal of land---indeed the land that belonged to himself and two minor relatives---and sorely needed the extra labor. Another landowner was converting dry land to paddy, and after 464 [465]

'nuka'. The latter is fed to pigs, cows, and chickens. The rice polisher keeps 445
the hulls (*mumigara*), but the farmers have free access to the hull pile should
they want to use it for stuffing pillows. People in Kanegusuku do not usually [437]
pay in cash, but allow the miller to keep about six percent of the polished rice
as multure.

Exchange of Services In order to lessen the amount of money used in transactions, rural folk resort to exchange of labor as much as possible. However, the exchange is based upon fairly rigorous ideas of reciprocity, and a person who has been helped is expected fully to return the favor. A Nanahan man built a house with a tin roof---the only one in the village---with the aid of his wife's brother, who was a carpenter. In return he spent a greater number of days aiding his brother-in-law in construction of a new house---paying back more days because of his comparative lack of skill. People envy the carpenter, who did not finish high school, but attended a four-month carpentry school instead. "He now makes more than a high-school graduate, and has four apprentices working for him." 476 [437] [463]

Okinawan youths very early learn the patterns expected in cooperative labor. The custom of *iimarū* is one of teen-aged boys' going around in a group to work the fields of the father of one of the boys, and moving on in turn to the fields of the other fathers. [883]

Some loosening of patterns of use of horse-drawn sugar mills was recorded. For instance, during the prewar period the dominant family in Nanahan had monopolized one particularly well-located press and boiling shed. Now they share its use with all the families living in the valley where the dominant family's 'honke' is located. [178] [249]

In Yamada mutual assistance through exchange of labor is called *yiisē*. For example, a farmer who wants to transplant rice gets help from among his relatives. One person comes from each family that can spare one, with the assurance that it will receive one person in return. If the labor cannot be returned for transplanting, the people owing a day may fill in with work on a dry field or aid in building a new house, and so forth. Thatching a roof with kaya grass is also *yiisē*, but it partakes somewhat of the nature of a 'moai', or mutual loan group. People from the whole village may come for this. They bring bundles of grass---one, two or three---and the amount is written down so that the same amount may be returned when that person's turn comes. The similarity to 'moai' may be only in the fact that there is a written record. [452]

The probationary adoption of a 'yōshi' may be considered a form of exchange of services. A man without an heir may take into his house a nephew, say the third son of his brother, with the intention of adopting him should the boy be serious and hard-working. If the boy should not prove amenable to the arrangement---one boy said, "I stayed with my uncle two years, but left because I wanted to get an education"---his labor is considered to have paid for the expense of keeping him. [597]

2. Rural Industries

178 438 543 Generally speaking, it can be said that much less effort is put forth in the countryside now toward home industries than was the case before the war. In Nanahan making of products at home has declined to the point where rather than being made for sale, they are made only for exhibit at the fair given annually at the local primary school. Even here considerable urging is required by the village officials, and entries are forthcoming only by an appeal to pride in one's village's standing at the fair.

249 257 Sugar Presses and Mills Okinawa has two modern western-style sugar refineries, one at Haebaru and one on the isle of Minami Daitō. At the other end of the scale there are the some-400 horse-drawn rotary mills. Between these there are perhaps a dozen or less mills which utilize gasoline-powered motors and are geared to operate on a much larger scale than the rotary presses.

471 In rebuilding the big mill at Tomoyose which had been destroyed in the
257 war, each family that owned stock in the mill contributed the labor of one per-
461 son per day of building. On a typical day they started work at eight, had a
fifteen-minute "break" at ten, and returned home for lunch for an hour at noon.
After an afternoon "break", the work continued until six. Breaks and resump-
tion of work were announced by pounding on an empty oxygen cylinder of large
dimensions. The only break I observed lasted for 24 minutes. Tea was served
to everyone, and the men sat around discussing how they would be able to pay
for the building---which was made of sandy limestone from Minatogawa---and
471 where they would borrow money. The sugar produced was to be sold to the Ag-
257 ricultural Federation in Naha, as is the sugar produced at the smaller mills.
However, the sugar was to be sold in 50 kin (66 pound) bags rather than in
[433] 100 kin barrels. The potential annual output was estimated at 15,000 bags, or
approximately one-half the Tomoyose village production.

256 Kanegusuku Rice Mill There is one small rice mill in Kanegusuku. All the villagers who have rice land---or about 70% of the families---utilize this mill for polishing. No one in the village uses the [439] old-fashioned hand mill. The owner of the rice mill says that most of the villagers cannot afford to pay cash for having their rice polished. Consequently he takes as multure about two-thirds of one 'gō' from each 'shō' of rice. This amounts to approximately six percent of their rice. The villagers evidently trust him completely, for no one was seen standing around watching while their rice was being polished.

The owner says that his machines are old and break down frequently. Three machines are required for the whole process. This is not a full-time job except during the harvesting periods. The young man who is owner regularly works on his family's lands. All operation and maintenance are done by him; he does not hire a helper even in the busiest times.

286 433 [178] Mat-Making in Kanegusuku The three-cornered sedge ('sankaku-i') is a reed grown in a wet field like rice, and is the basis of 'tatami omote' and 'goza' manufacture, the chief home industry of Kanegusuku. Production of the reed in Kanegusuku today is about one-tenth the pre-

war level. This is due to several factors. The local prices for reed products 286
are said to be too low, and access to Japanese markets is difficult today due 433
to the separation of Okinawa and Japan. Since the war local food shortages and 178
changed tastes and diet have influenced change to greater rice production. Many
houses in Kanegusuku lost their mat-weaving looms during the war, depriving
them of this means of support. In addition, there is some feeling that it is
too time-consuming and the young girls do not like it.

One tsubo produces about two bundles of reed, which is worth about 286
¥10 a bundle when dried. Usually the reed is not sold, but is made by the 433
producer's family into mats. Two bundles of reeds make one 'goza' mat, which [435]
sells for ¥65-100 in Naha. One person can make about two of these mats in
one day. However, in almost all families this is part-time work, the woman of
the house weaving in her spare time. One family in the village fortunate [464]
enough to own two looms employs two village girls full time as long as a sup-
ply of reeds is available.

The covering for the 'tatami' mat is called 'tatami omote'. An in- 286
dividual can make about six of these per day. They are faster-made than 'goza' 433
because the ends do not have to be tied off and bordered. These sell for 435
about ¥45 in Naha, which place people prefer to Itoman as a market for their
reed products. However, rice straw to be used in the base of 'tatami' is sold
in Itoman because the cost of transporting the bulky straw to Naha would be
prohibitive---it is sold for only ¥1 or ¥2 per bundle. The Agricultural Co-
operative is trying to arrange for the sale of 'tatami omote' in Kagoshima
where ¥85 per mat can be obtained. The first such postwar collection and sale
was made early in 1954.

Prewar Home Industry in Yamada Before the war people in Yamada made much of 294
their own clothing, and were self-sufficient
in most of the tools they used. Most of the clothing was made by the women
of the village themselves. Most women wove, and many wove constantly when [286]
not in the fields. Many had their own looms, but those who did not borrowed
looms from their neighbors.

The usual summer garment was a kimono of banana-fiber cloth and the [291]
usual winter garment one of cotton. The former was made wholly at home,
from the tree to the finished garment. For the cotton kimono the threads
were purchased, usually at Kadena, already dyed, and the cloth woven at home.

Several families had silkworms. They got the eggs from Japan and fed 231
the worms on mulberry leaves they grew in their yards. These women spun and 283
wove at home but they sometimes had professional dyers at Kadena or Naha dye
the threads for them. Silk garments, like store-bought garments, were only 292
for grand occasions.

Before the war some Yamada women made "panama" hats in their homes 294
as piecework for a hat company. The company furnished the materials and [434]
bought the finished product. This was one of the few sources of cash avail-
able outside the sugar crop. Baskets, carrying bags, and raincapes made of

Baskets, carrying bags, and raincapes made of
294 fiber from the trunk of the chigu palm, raincapes from the excess rice straw,
[285] and hats made from the leaf of the kuba palm completed the list of major items
made at home.

291 Postwar Home Industry in Yamada Before the war many---probably most---Yamada
178 people had never worn Western-style clothing.
177 The few school teachers and a man who worked at the 'son' office were probably
the only exceptions. Some of the young men who went to Naichi to work acquired Western clothing there, but the older men and women continued to wear kimono. During the invasion, houses, looms, and other equipment---and much of the clothing---of the people of Yamada were destroyed. At Ishikawa and elsewhere after the battle they received cast-off army clothing. For a time they wore only this and what little they had salvaged from the battle. At present they have supplemented this with Japanese and American-made civilian clothing
[286] in Western types. Probably no one in Yamada weaves cloth today. Only one
cloth loom was located in the whole village, and this had been put away. No
[231] one raises silkworms.

178 Basketry is still made, but only for local use. Raincoats of straw
[285] and palm bark are not made in Yamada, but a few are brought in from the north.
[294] However, the army poncho has in part replaced this garment. The kubagasa, the
[291] hat made from the kuba palm leaf, is still made and worn in Yamada, but probably not as much as before the war. A variety of store-bought hats, including sun-helmets, are worn by the younger men.

000 Canvas acquired

Canvas acquired from the military has in part replaced the ricestraw mat called nukubuku, which is used for drying grain in the sun. There were also several looms for nukubuku in prewar Yamada, but few if any now. Before the war several families had looms for making mushiru, whose weft is reed ('i') and warp is cord made of pandanus root. At the present time one old man still makes mushiru. His loom is a primitive double-bar loom and it takes him more than a day to weave one mat. He cannot compete with the much faster looms used at Kanegusuku. 286 178

3. Rural Finance

The chief money crop is still sugar, and the leading financial institution in the countryside is still the 'moai', or mutual loan group. However, there are innumerable other occasions when the farmer must pay out money or borrow money. These occasions include personal loans, village taxes, levies, payments to officials, contributions of money for prizes at fairs, and occasional contributions for village improvements. Finally, there is the traditional last resort of people in financial difficulties---sale of one or more of their children. 45

Mutual Loan Groups Before the war the mutual loan group, or 'moai' (Okinawan muyē) met only once or twice a year. Each of the forty shares (kuchi) averaged ¥20, and the record book had to have the 'son' office stamp upon it. The record book could not be shown or opened except at each meeting. Almost all postwar 'moai' meet once a month, and usually this is the fifteenth of the lunar month. The reason for this date is not known. It may have some relation to the fact that habu snakes are night feeders, and may feed less on moonlit nights; or it may be due to the need for moonlight to find one's inebriated way home. 452

Since there was no livestock after the war, most 'moai' then were formed with the main purpose of buying livestock, although the winner did not have to use the money for this. Nanahan people have an unwritten rule that 'moai' money may not be used to pay off debts. The amounts of the shares of the three postwar 'moai' reflect the slowly increasing amounts of money available to the farmer. The first 'moai' had twenty shares at ¥200 each; the second one had twenty shares at ¥500 each; the third and still-continuing 'moai'---scheduled to end in April of 1955---has twenty-four shares at ¥1,000 each.

Every 'moai' has slightly different rules, but all are relatively simple. The following are the rules for the Nanahan 'moai':

1. Time of meeting is about 9 P.M. Bids will be received about 9:30, but if a person is late or absent when the bids are read, he will not be able to get the money even if he planned a low bid.

2. Bids: if a written bid is for the same amount as a verbal bid, the money goes to the person submitting the written bid.

3. The money will be collected at the house of the tuinushi (person who was the successful bidder at the last meeting). The tuinushi must get three other persons to sign a guarantee of his reliability.

Others include levies upon
651 organizations and families to support the athletic meets, or 'undōkwai',
[526] which are such a popular part of life in Okinawa.

575 Before the war the women's group ('fujinkai') and the young people's
178 group ('seinendan') levied a certain amount of soybeans against each member,
and when they were delivered the sale brought in money to finance their activities.
These organizations also made up special meals for local athletic
[524] favorites while they were in training, and provided a feast for them at the
526 end of the contests. Today the 'undōkwai' is on more of a monetary basis,
651 and there is a levy called the 'undōkwai no keihi'. In October of 1953, the
632 cost of the grand athletic meeting held in Naha was divided among the 'son'
according to the number of champions sent to the contest. Kochinda-son was top grade in Shimajiri, and Tomoyose was a middle-grade village within Kochinda-son. This grade was judged by the amount of arable land, its yield, and the population. Within the village, households in turn are assessed by three grades, according to their income tax records. These three grades were "minimum," under ¥20; "middle", ¥20-50; and "maximum", ¥50-54.

621 Local Philanthropy From time to time the leading household heads are called upon to donate money for improvement of village facili-
741 ties. Names of contributors and amounts given are written upon a wooden plaque and hung in the village meeting house. The building of this meeting house itself involved the gathering of such a fund, to which Nanahan people gave a total of ¥1,450. Later a request for funds to buy a funeral stretcher brought ¥350 from the household heads, and a road repair campaign netted ¥1,550 from Nanahan.

Somewhat the reverse of the above occurred after the Russo-Japanese war when a particularly handsome soldier from the neighboring village came back from the front. All the leading 'geisha' in Naha had long had the habit of asking him to come to their establishments without charge. His return brought such joy to their hearts that they got together a sum of money and bought him a large plot of land near Nanahan.

52 Prizes at Contests From the time a youngster enters school and participates in his first contest to the time when he shows an animal at his last village or 'son' festival before retiring, all winners look forward to some sort of prize to mark the occasion. In school the prizes are generally beautifully handwritten scrolls, but as one gets older the prizes assume the form of wooden trays and articles of practical use in the home.

858 Sale of Children When the SIRI team first arrived on Okinawa and mentioned
432 that we were interested in finding if the Okinawans still
[183] practiced the sale of children, sophisticated respondents feigned indignation. Later on, as we were able to gain rapport in the countryside, a number of such instances were forthcoming.

In Tomoyose a man got into debt over an effort to make a fortune in sugar along about 1910. He was so heavily in debt to village people that he was socially unable to live in the community, and moved to Itoman. There he sold his son to a fisherman. The son is now a grown man with an Okinawan wife and a mistress from Amami. His business is still fishing, although he also owns a truck.

843 be drawn into the tomb. Some say the prospective father should also avoid these situations. Another set of observances has an easy delivery as its aim. The woman is urged to work hard and not to overeat so that the unborn child may not become too large. During the fifth month a "belly band" is wrapped tightly about her for the same purpose, especially to keep the head small.

A woman neither hides her pregnancy nor displays it unnecessarily---if she is married and it is her husband's child. If this is not the case she may attempt to hide the fact. On the other hand if she is bearing what may be her husband's first son, she may be very pleased at the prospect, but she does not go out of her way to show it.

843 No clear statement was given to the effect that the "soul" enters the
774 body of the unborn child at a particular time, but statements are made about
dangers to the shii of the child. One informant suggested that this soul-like
[847] entity enters the body of the mother during the third month and that for this
reason a moxibustionist had refused to abort a woman after her third month
had passed.

847 Abortion Abortions have always been and continue to be performed on Okinawa. The most frequent reason is said to be the desire not to bear an illegitimate child. An old-fashioned home method is to brew camphor-wood leaves and drink the brew or to burn the leaves and breathe the smoke. Experts in cautery are also believed to be able to cause an abortion by burning moxa on the proper areas of the body. But at the present time women are said to be aborted more frequently by midwives. The practice does not appear to be regarded as illegal.

844 Birth A woman tries to work up until the time of childbirth. If she has had several children already she knows when labor starts, how long it is likely to last, and may go out to the fields confident that she can return in time. Delivery is in the kucha, the back room of the house. Women of the family are present and men are not forbidden, though children are sent out. Often a woman's husband grasps her during delivery. Formerly she squatted on the floor holding a rope suspended from a house-beam above her. At present she is usually made to lie down. The labor is spoken of as "pain" but the woman must not cry out; she may only grunt when putting her strength into the ejection of the baby. If she were to cry out because of the pain she would later feel very ashamed---"because it is something that happens to every woman; people would talk about her."

Formerly the newly-born child was neither bathed nor dressed but simply
wrapped in an old kimono; now it is bathed in boiled water and dressed. The
853 infant is permitted to nurse from about the fourth day on, after there is milk
in the mother's breasts. Before this it may be given a little sugar in water
and possibly allowed to suck a little colostrum about the second day after
birth.

•178
846 Formerly the mother was kept in the kucha for about a week in front
[354] of a fire burning on the jiiru, an open hearth in country homes, a kind of
brazier in the city.

brazier in the city. She was kept warm continuously, even in hot weather, so 178
that, it is said, women often broke out in skin eruptions from the heat. At 846
present younger women are not following this practice and many regard it as a
foolish custom. The absence of jiiru in post-war houses may be a factor in [354]
the decline of the custom.

Post-natal Observances During the first year of life the child is 852
the center of several ceremonies. They are in brief:

1) Mbagii suuji, "Red rice ceremony". Held on the day of birth. Relatives, friends, and neighbors come. Rice dyed red and a soup of taro stems (a symbol of many children) are offered to the ancestral tablets and served to the guests. The afterbirth is buried behind the house while the [844]
children are made to laugh so that the baby will have a good disposition.

2) Naajiki, "Naming". Held during the first week. Practices vary. [553]
In one variety the baby's grandmother releases a crab and a grasshopper and
shoots an arrow at a winnowing tray; in another she divines with rice grains [287]
to see if the name she has selected is proper. This rite was formerly held to give the baby its native Okinawan name.

3) Mansang, "Full birth". Held on the 7th or 30th day after the birth to celebrate the full term. A feast is served to relative, friends, and neighbors.

4) Naa'njii, "First going out". Held for a boy on the first day of the ten-day cycle, designated as kanii, on the second kanii day for a girl. The baby's grandmother makes it pray to the ancestral tablets and to the oven [769]
god, then marks its forehead with soot and takes it out, formerly to pray to [782]
the god of the pigsty-privy.

5) Hachi-atchii, "First walking". Held whenever the mother is first able to go to visit her parents and siblings. She takes gifts of food to them and in return they give money to the baby.

6) Tanka, "Birthday". Held on the first anniversary of the birth. [527]
A feast is prepared and many relatives and friends come bringing gifts of
money. The child's future career is divined by placing a number of objects [787]
in front of it---money, a book, an abacus, food, etc. If the child chooses the money he will be rich; if the book, a scholar; if the food, a glutton; and so forth. The odds are usually weighted in favor of a desirable future.

There seems to be some variation in all of these practices. Several [178]
may be obsolescent because some of the elements entering into them are no longer in use, the pigsty-privy and the native names, for example.

Infanticide New-born babies may be done away with if they are not 847
wanted, but this is probably not at all common under ordinary circumstances. 783
One example was recorded: An old woman who died recently lay for about a week on her death bed unable to talk. Her children gathered about her, wondering if some sin ('tsumi') were not in need of atonement ('tsugunai').

847 783 Finally one of her brothers told them the reason. When she had been a young woman her husband had been away for a long period during which she had had relations with other men and had had a baby by one of them. To avoid the disgrace and the anger of her husband, the woman's mother had buried the child alive in the back yard. The story was known to other older members of the family because some time later the bones had been discovered. When the story was told to the children, they told their dying mother that she could now go peacefully. She died soon after. All agreed that if a tablet had been made for the dead infant and incense had been burned, even in secret, the mother would not have suffered when she died. Infanticide thus may be punished by the supernatural, but then the punishment may also be avoided by the proper offerings.

847 Lebra reports that birth statistics from the village of Kitazato suggest that female infanticide has been practiced there recently. Statistics from other communities studied do not give the same skewed sex ration.

853 854 Infant Care Okinawan mothers nurse their babies for a year to a year and a half, though some are said to continue even until the child is three. They keep no schedules but give their babies the breast whenever they seem to want it. They deliberately offer a fretful baby the breast not only to appease its hunger but also to comfort it and it is not unusual to see a grandmother offer her dry breast to a child as a pacifier. I once commented to two Okinawan women that a certain American doctor has argued that Okinawans are happier than Americans because they are breast-fed as infants rather than bottle-fed; the women answered immediately, "But it's not the milk; it's the love ('aijō')."

853 Infants receive no food other than milk for the first nine months. Then they are given a little gruel made by skimming off the top of a mixture of cooked rice and water. This is not given earlier because it is believed that milk and rice do not mix well in the infant's stomach. After the child's first birthday it is given most adult foods, unless it is especially weak. Most children will not eat everything, however, but, it is said, will prefer sweet foods and avoid highly seasoned foods. Mothers do not prechew food for small children as a rule but may do so in some cases, to take the bones out of fish, for example.

863 [514] Toilet training is neither early nor strict. Adults as a rule defecate only in the toilet but are likely to urinate almost anywhere. They do not expect small children to be very careful. A baby wears a diaper until it is a year or a year and a half; then it may wear only a dress or shirt with no pants. At first the mother holds it over the toilet or merely off the edge of the house. In time it is expected to go to the toilet itself to defecate. Children are said to go by themselves when they are three. I have seen children of four still defecating beside the house, too busy playing to go to the toilet. They were scolded for it but received no more severe punishment. [178] This was in the city, however, and I was told that while their mothers did not object much to this behavior, their grandmother objected more strongly and scolded their mothers for permitting it. The change in type of toilet may

863 178 possibly have lowered standards of sanitation. Morale may also be a factor; in the instance just mentioned the morale of the grandmother was undoubtedly better than that of her daughter and daughter-in-law whom she criticized.

854 A very small baby may be carried in the arms, but usually it is carried on the back. The mother places it with its belly to her back, its legs spread apart, and its head about at a level with the top of her shoulder. She secures it there with a long sash that runs once under its bottom, makes an X across her chest, passes around its shoulders, and ties in front. A baby is carried most frequently by its mother, but may also be carried a good deal by others, of either sex and any age, grandparents and older siblings being most frequent. The baby may look over the shoulder of its carrier or it may simply sleep, often with its head back and rolling. If it is fretful its carrier may lean forward a bit and jog it to sleep. Larger children may be carried without the sash, by just letting them hang on. Babies are carried about while all sorts of tasks are being performed.

Mothers often carry their babies into the fields when they go out to work, but when they are working in the house they may put their babies to sleep on the floor of the house. If a baby is put to sleep on the floor it is made to sleep on its back. Often the hard floor, which may or may not be covered with a thin mat, will cause the back of the baby's head to become flattened, or if the baby constantly turns its head to one side, the head may become assymetrical, but later fills out to assume its normal shape. Some mothers use a small mosquito net on a frame to protect the sleeping baby from insects, but frequently it is uncovered and flies may alight on it. A few mothers use a hammock-like device called 'burank', as a cradle; these are said to be becoming more popular. At night children, especially smaller children, sleep with their parents on quilts on the floor, under the one large net. [513]

856 866 Children are expected to learn to walk at about 12 to 14 months. Early walking is a sign of good health so that if a child is late to walk, the parents may worry about it. As Glacken points out, there is an important change in the life of the child at this time. Instead of being carried everywhere on his mother's or older sibling's back, the child is now put down and expected to toddle along behind his mother, who is not always sympathetic when he fails to keep up. This change may be a greater trauma to the child than weaning or toilet-training.[1]

856 Children are said to begin talking at about a year and a half. The first words are usually, nowadays, 'o-kaa', o-tō', 'o-baa', the Japanese equivalents of "daddy', "mommy", and "grandma". Parents do not worry if a child is a little late in talking.

858 [171] Childhood: Adult Attitudes Okinawans recognize clearly that children are not capable of participating in most adult activities and indeed appear to regard it as undesirable that they do so. Okinawan attitude contrasts sharply with the "modern" American one that takes

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[1] Glacken, 1953, p. 264.

followed by "nee?", "isn't it so?" In this manner the adult communicates what 858
little that must be communicated to these sub-human beings that are constantly 171
underfoot. To other adults he uses other verb forms, other words, longer and
more tightly integrated sentences. He does so, I believe, confident that he 198
is speaking over the heads of the children, though he would deny that this
was his motive; his use of different forms in addressing adults would be more
likely explained as motivated by respect for the adults. I believe that in
this manner Okinawan children are mentally more isolated from adults than are
American children, though physically they are in greater contact with them.
In time, of course, children learn to understand the conversation of their
elders, but they do so without asking questions or overtly showing much interest.
Thus very gradually they come into the adult world.

The interpretation just presented is more an hypothesis that seeks to 858
explain some features of Okinawan behavior than a fact that can be indisputably 197
demonstrated. But it suggests a reason, though probably not the only one, for
the strong tendency to retain Okinawan as the language of the home, even in 178
families where the adults speak Japanese fairly well, regard it as superior,
and use it on formal occasions. Okinawan is suitable for addressing children.
Adults unconsciously prefer it because it makes it that much easier for them
to differentiate between the speech used in addressing children and
that used in addressing adults. Moreover, I believe this interpretation agrees [186]
with what appears to be a marked tendency in Okinawan society for the educated
deliberately to talk over the heads of the uneducated. I will discuss this
again under the heading education.

Discipline Parents appear to want their children to be agreeable in 867
their relations with others and industrious at school. They praise the gentle
(J. 'otonashii') child and the good student. Yet they seem to tolerate noisiness,
disregard for property, and to some extent disregard for person, though
they may be more tolerant of this sort of behavior in boys than in girls. On
one occasion Pitts and Lebra presented an old man with several photographs
that they had taken of him and his grandson. As they handed the photographs
to the old man, the boy snatched one and in doing so tore it. The old man
was visibly hurt at the loss of the photograph, but said nothing to the child
at all. On the other hand one of us also once saw a grandmother reach over
and pinch a somewhat older girl quite severely because she was lying with her
legs apart.

Where behavior thought to be of a more serious nature is concerned, 861
parents do attempt to control their children. They do so by coaxing, bribing,
threatening, teasing, scolding, and, for most as a last resort, by corporal
punishment. Scolding takes such forms as "dirty!", "shameful!", "You will
be laughed at", etc. While being scolded the child need not answer; he may
simply look at the ground and remain silent. Since he is not expected to
answer he may be less inclined to construct elaborate excuses in the manner of
the American child. The threats include such things as "we'll send you away",
"we'll sell you to the Itoman people" (to a boy), "we'll sell you to the juri"
(to a girl), "we'll give you to the Americans", "we'll call the police",
"we'll call a cat (or some kind of bogey) to scare you," "you'll receive divine
retribution." Since children are sometimes put out of the house as

855 861 Two facts that have been introduced into this discussion should be restated and made more explicit. The first is that Okinawan child-training methods include the use of both verbal appeals and physical punishment. As a result of observations made during and shortly after the battle in 1945, Dr. J. C. Maloney reported[1] that Okinawans were very permissive with their children and did not use corporal punishment. It will be seen from the data just presented that while Okinawans are more permissive in many situations than Americans would be, they do in fact use severe physical punishment on occasion.

152 181 171 861 The second fact has to do with the contrast of "shame" versus "guilt" that has been presented by several writers on the character of the Japanese. Both Gorer and Benedict have asserted that the Japanese conform because they fear the ridicule of others whereas Westerners conform because they fear their own consciences; Japanese culture is a "shame culture" while ours is a "guilt culture".[2] Okinawan culture also seems to be primarily a shame culture. Okinawans clearly fear ridicule greatly, and this fear seems traceable to their early training. But there are also elements in Okinawan child training that would tend to produce something of the Western sort of fear that one may suffer for his wrong-doing regardless of whether he is found out or not. These are to be seen in the phrases "retribution will strike" (Okinawan bachi nu ataaing, Japanese 'bachi ga ataru') and "the gods saw you". Shame and guilt are doubtless not mutually exclusive. Both sanctions exist in Okinawan culture, shame being much the stronger.

857 524 [209] [177] Play Boys play with kites and tops. Girls play hop-scotch. Both, if they can afford it, get one or more of the numerous Japanese children's magazines that are filled with stories, comics, and a variety of make-it-yourself paper toys.

857 Boys catch insects and birds and fasten strings to them in order to jerk them back as they try to fly away, or in order simply to drag them around. They do so quite unconscious of any cruelty in the act. Adults appear to regard living things as proper playthings.

[564] There may be less age-grading among smaller children than among older people or among children in present-day American society. Several boys of different ages were observed playing together on many occasions, mainly, it seemed, because they were related and lived in adjacent houses. The girls who occasionally joined them were also of the same group of related families.

882 178 [881] [877] 877 882 Youth Traditionally, entering one's thirteenth year, for a girl, and fifteenth, for a boy, marks a change in status from that of child to that of youth (niisee, in J. 'seinen', literally "green years"). There was also a later ceremony at which the young man's hair was done in a knot; and the tattooing undergone by a young woman may have been part of a puberty rite. But at present, finishing one's schooling marks the greatest change in the life of a young person. At this time the treatment he receives and the behavior expected of him change markedly. As long as he is in school he is

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[1] Maloney, 1945, p. 394.

[2] Gorer, 1943; Benedict, 1946, p. 223.

expected to keep to his studies and not merely to avoid the distractions of 877
adult pleasures but actually not to be interested in them. He is given special 882
considerations as a student, a place to study, quiet, and freedom from
irksome tasks. This consideration probably varies with the position of the
student in the family and with his success as a student. Boys undoubtedly [562]
get more consideration than girls, older sons than younger sons---though if
an older son has been unable to go on to school and is helping a younger
brother go on, the younger brother may get greater consideration and feel
greater responsibility. This special treatment lasts as long as the young
person is in school or as long as the family can afford not to rely on him
for economic assistance. But even the young man in university who is working
part time to keep himself in school is expected not to be interested in the
sorts of pleasures sought by younger boys who stopped their schooling much
earlier.

Today junior high school is compulsory, but the majority of students 871
go no farther. The high schools strictly limit the number of students that
they can enroll, so that many junior high graduates who would like to go on
to high school are unable to. But whether a youth stops his schooling at 884
junior high school, high school, or later, the change in treatment and attitudes
is the same. He "enters society". He is now expected to do an adult's
work and contribute to the family's support. At the same time he is expected
to spend his evenings with the other young men, drinking, teasing the girls,
and staying out half the night---behavior a student would have no interest
in, at least in theory.

While a youth is in school he belongs to a students' organization 877
('gakuseikai'). After he leaves school he is expected to join the youth organization 575
('Seinenkai'). The present Youth Organization is the successor 883
of the pre-war, Japan-wide organization, less the militarism and jingoism. [178]
It is organized on a Ryukyu-wide basis, but local chapters make their own
constitutions, statements of aims, and so forth---probably with no great variation.
The aims expressed in the constitutions seen could mainly be put
under the headings intellectual and moral self-improvement and community uplift.
Meetings are held perhaps twice a month, one being for business and
serious discussion, the other for purely social purposes. The social meetings
feature music played on the 'shamisen', dancing, and 'awamori'. Among
other serious business, in some communities the Youth Organization engages
in clean-up or repair projects and hires itself out for farm labor. Where
it receives pay, the funds probably generally go toward the expense of the
social meetings.

The Youth Organization takes young people of both sexes, but there
are usually more men, since women drop out at marriage while men may remain
in after marriage if they choose to, until 30, according to one rule. In
the country, membership after finishing school is represented as compulsory. [184]
In the city, however, the compulsion is lacking and many who are not interested
in joining manage to stay out. But in the country few would suggest
that anyone had the right not to join. When I asked a past president of the
organization in Yamada if everyone joined, he replied to the effect, "Oh yes,
all must join, we have a rule." And he proceeded to point out the regulation

The activities at the moo-ashibii and the yagamayaa undoubtedly led 883
in many cases to secret sexual relations. Probably most young men in the 836
country first experienced sex as a result of intrigues developing through
these activities. Young women differed more in their experience. Daughters
of the gentry may have had little or none. Some girls who did go to the moo-
ashibii, it is said, went merely to hear the singing. Those who behaved
promiscuously were talked about and the reputation they gained lasted. Yet
it seems unlikely that chastity was valued very highly or that virginity was
expected at marriage. One young woman had heard in Japan how husbands some- [171]
times divorced their wives upon finding after marriage that they were not
virgins. She had never heard of this having been done on Okinawa and neither
she nor her mother could even give an Okinawan equivalent of the Japanese
word 'shojo', "virgin".

Formerly among the gentry class in Naha and Shuri it was customary 833
for a father to take his son, or have a relative or friend take him, to a 565
jurinuyaa to let him have his first sexual experience. According to Yanagida, 178
until the last decades of the last century this was part of a young man's 548
coming-of-age celebration held at the beginning of his 13th (15th?) year;
the juri who functioned in this capacity were called niisee-chuurasaa, "those
who make youths into men".[1]

At the present time the rural moo-ashibii and yagamayaa are probably 178
less important institutions than they formerly were, but they undoubtedly do 883
still exist. At present there are more occasions when young people of the
opposite sex can meet and feel that it is proper to do so. In the pre-war
counterparts of the Youth Organization and in the schools the sexes were
separate. Now they mingle more freely. The need to meet in groups in a half-
clandestine manner is not so great. Now as before real intrigues are con- [584]
ducted in secret, but something approaching an open courtship is now possible.

Marriage: Preliminaries Until recently marriages were nearly always ar- 584
ranged by the family for the good of the family. 178
The object in arranging a match was to acquire a daughter-in-law to produce [881]
heirs for and to keep house for the son. The couple themselves were con-
sulted and one of them could refuse the match if it were really disagreeable,
but more often they agreed to it. At present young people often choose for
themselves, but even so they may abandon a desired marriage if it is strongly
opposed by one or more of the parents.

In the past moo-ashibii may have led to marriage in some cases but more often it did not, even when liaisons resulted in children. At present young unmarried men and women associate more freely in public, and mutual attraction may lead to a relationship more like the Western courtship leading to marriage. This had been especially true since the war.

Formal Ceremonies As in many societies there are more formal and 584
less formal ways of marrying. The preliminaries to the older family-arranged
marriage usually begin with a proposal by the young man's family. If the

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[1] Yanagida, 1951, p. 309.

If the
584 girl's family is favorably disposed, one or both parties visit a diviner
791 (sanjinsoo, Japanese 'ekisha') to determine the compatibility of the couple
(eesoo shirabi). The diviner ostensibly does this by casting horoscopes and
drawing lots, but it is likely that he also gives weight to factors known to
him or revealed by the persons requesting advice so that if one of the partic-
ipants has strong objections to the marriage he may find reasons why it
should not be. This interpretation is merely an hypothesis, but it seems
probably that the decision of the diviner may thus be a useful face-saving
device. Possibly for this reason the go-between seems to be of secondary im-
portance.

After the decision has been made to unite the two families in marriage
[583] there may be a formal betrothal ceremony (ubukui). For this the prospective
groom's family sends certain gifts including a sum of money to the bride's
home. This money, called injoojing, corresponds to the "bride price" of some
societies. Its payment is probably the most essential element in the whole
procedure, since a small sum is still paid even when other formalities are
dispensed with. This payment seals the agreement.

585 The wedding ceremony (niibichi, "drawing the roots") takes place at
the groom's house in the evening of a day determined by the diviner. First
a party goes from the groom's house to the bride's house with gifts. This
party then carries the bride to the groom's house, where they are met by a
[177] welcoming party. In recent times the ceremony at the groom's house has been
the Japanese 'sansankudo', exchange of drinks; the original Okinawan ceremony
was somewhat different. When this has been completed the bride and groom
celebrate separately each with friends and relatives of the same sex. On
the following day, or whenever the celebration is over, the couple pays a
formal visit to the bride's parents.

[184] This elaborate procedure is not usual at the present time among country
people. In fact, the ceremony may not occur at all; the woman may merely come
[583] to live with the man with little or no formal recognition of the change in
status beyond perhaps the payment of a small bride price. The marriage has a
legal existence when it is recorded in the 'koseki'. It may not be recorded
immediately; often it is recorded only a little before or together with the
recording of the birth of the first child. This practice obviates changing
the record if the marriage is not successful.

585 But formerly among the gentry of Naha and Shuri the wedding was even
● 178 more elaborate than the procedure just described. Moreover, after the cere-
565 mony the groom, instead of entertaining his male relatives and friends at
home, took them to a jurinuyaa where for three days and nights they were en-
[548] tertained by the juri with food, drink, music, and sex. I am acquainted with
three interpretations explaining why the groom spends his wedding night with
a prostitute. The first, that given by an American missionary[1] explains the
practice as symbolizing the freedom of the male and demonstrating to the
bride that her husband was free to find sexual gratification elsewhere. The
second interpretation was one given to me by a man in his thirties, a descend-
ant of the Shuri gentry, and a man with rather "modern" ideas. He said that

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[1] The missionary Schwarz, whose work is not presently available to me.

a young man would have had no previous sexual experience and that it was felt 585
that it was necessary for him to be instructed by an experienced woman before 178
he had relations with his bride. The third explanation was given by a country 565
woman in her fifties, of gentry descent. She told how her husband had gone to the wedding of a city relative and had been taken afterwards to the *juri-nuyaa*. She did not know if her husband had been treated to a *juri* or not but was sure that the groom must have had one. Her explanation of the practice was that it was mainly a display of the position of the family and its ability to provide entertainment. Probably there is a bit of truth in all three explanations. The practice does undoubtedly reenforce the male's right to sexual freedom. The second explanation seems a little weak, especially in view of the reported former practice of the city gentry of combining a sexual initiation with the boy's coming-of-age ceremony, but the explanation may be that given for the earlier trip to the brothel and it may also be the "explanation" of the practice conventionally given, conventional explanations not necessarily revealing real motives. The last explanation, that the practice is mainly a display, probably strikes at the most important motive, the use of entertainment to demonstrate status.

Secondary Marriage Formerly wealthier men sometimes took *juri* as 837
mistresses. In the village of Yamada before the war, the richest man, or 556
perhaps the only man designated as "rich man" had his own *juri*. She was a *kooi-juri*, a "bought *juri*", that is, he had bought her from the house she had been indentured to. She stayed in Naha, but occasionally came to Yamada. The informant who told of this, a woman in her thirties, expressed the opinion that any man who became rich would naturally soon want his own *juri*.

At the present time it seems to be a fairly widespread practice for a 595
man who has enough means to have a second wife (*yuubee*, in Japanese 'nigō', "number two"). Sometimes this is done openly, sometimes secretly. It may be a more common practice today than formerly because of the present skewed sex ratio. Some information was obtained about two such men, one a fisherman and the other a doctor, so-called.

The fisherman was an Itoman man; his first wife had no children so he took as a second wife a woman whose family lived in a town to the north. The second wife has borne three children. The "main wife" (in Japanese 'honsai') stays at Itoman in the house of the man's father, and there she is raising the husband's first son, the child of the second wife. But most of the time the husband is at one of the northern villages with his second wife, her other children, and two boys of junior high school age whom he bought on one of the outer islands to help him in his fishing. Unfortunately I did not learn how the family was registered in the 'koseki'.

The "doctor" was a man from a village south of Naha, who had an office [757]
at his home and also a practice in Naha. His methods consisted of heat treatments and steam baths. He spent about half the time with his "number two", whom he had set up in a room in Naha. His first wife was presumably unaware of the existence of the second wife, even though he once took the second wife to his home along with a patient, ostensibly as a friend of the patient.

up; he is made to find most of his needs satisfied by his mother and then he 152
is told that he may be given away if he is not obedient; later he is made to 593
believe that the spirits of his ancestors are protecting him, but when he
becomes ill he is told that it is because he has not given them enough offerings.
The threat in each of these instances is abandonment, being cut off
from his family, because of insufficiency---disobedience or unfiliality.
The fear that this threat creates does much to maintain the family system.
It probably also accounts for the fear Okinawans seem to have of being alone,
and their frequent use, remarked upon by several observers, of the word
'sabishii', "lonely". It may also account for their frequently expressed [829]
view of Okinawa itself as a lonely, remote, and neglected island.

Family life also provides the individual with a pattern for human relationships. 593
In the family he learns what behavior is appropriate to the 867
status of older sibling and younger sibling, parent and child, male and female;
he learns about authority, responsibility, and mutual obligation. This
pattern of relationships learned in the family he reads into the larger society,
and, entering the larger society he assumes the roles learned in the family.
He defers to seniors; he expects juniors and females to defer to him.
If he is a farmer he may expect instruction and support from the government,
as a child expects it from his parents. If he is an official or a teacher he
may at times deliberately speak down to the less educated and at other times
deliberately speak over their heads, as a parent does with his children.

It seems that several phenomena of recent years should have weakened 593
the old family system. The war destroyed much of the physical reminders of 178
the past and nearly every family lost one or more of its members. The subsequent 177
shift in population further uprooted many. The repatriation brought
back people who had long been away, and with them, new ideas. The American
occupation has given rural Okinawans a mobility they could not have imagined
before. It has provided jobs for many of the younger people, which could
mean a degree of economic independence that they could never have had otherwise.
The schools have given young people of the opposite sexes more opportunity
to meet on a respectable basis than they had ever had before. Yet we
find families carrying on in spite of the shift in residence and the loss of
important members, repatriates being reintegrated into the larger kin groups,
and young people who might be independent turning their earnings over to
their elders and asking their elders' permission to marry. Obviously family
ties are still strong.

But the structure of the family may still be changing. The relationship
between the behavior of individuals in the family and in the larger society
is a reciprocal one. It is quite likely that the individual takes the
roles that he has learned as a child in the family and plays them as an adult
in the larger society, as he interprets its structure. But it is also likely
that if the larger society is in a process of change, the individual may reinterpret
his roles or even learn new ones to conform to the new structure.
He may then go back to his family as a parent and reinterpret its structure
on the basis of what he has learned. His behavior as a parent then becomes
different from his father's before him. One of the professed aims of the
Civil Administration on Okinawa is the democratization of Okinawan society. [185]

3: Pitts et al. E,K-5 (1953-1954) 1955 AC7 Okinawa AC7

593 If democratization means the development of political and social equality and
● 178 of individualism, and if the program is successful, then there will undoubted-
179 ly be changes in Okinawan family life. Other factors will also be operating. The acceptance of modern medicine will lessen the importance of offerings to the ancestors and perhaps weaken the feeling that suffering may result from insufficient filial piety.

632 423 [651] The Land Affairs Department maintains the land ownership records ('tochi daichō') and issues certificates of land title ('chiken'). The head of this department ('tochijimuchō' or 'tochi gakari') together with the village mayor ('kuchō') and his council assesses land values for tax purposes.

632 744 The Departments of Public Welfare and Social Affairs are concerned with matters relating to relief, health, sanitation, etc. The functions of these overlap somewhat with those of the police and the Naha Health Center. One day each month a nurse from the Health Center is at the township office giving shots to children. Once a month there is a sanitation inspection of all the villages within the 'son'; the emphasis shifts each month---thus, one month it may be for mosquito control and the next it may be extermination of flies. Relief measures are also handled from these departments.

632 178 A 'son' assembly ('senkai' or 'songikai') functions as the legislative branch of 'son' government; it is empowered to enact local ordinances, approve the mayor's selection of employees for the village office, and make local tax levies. In Kanegusuku-son each of the eight villages selects two representatives ('sonkaigiin') for the assembly, and the term of office is four years. Before the end of the war this body was an appointive one selected by the mayors of the villages ('kuchō'); in turn the assembly appointed the township mayor. The bulk of the population had no voice in local government; today, however, both the mayor and the assembly stand for election. [664] In all elections for municipal and central government offices universal suffrage now obtains; all those twenty and above are entitled to vote.

632 622 The meetings of the 'son' assembly are too infrequent to provide effective representation at all times for the people. Regular contact between the people and the township office is maintained by frequent meetings of all the village mayors ('kuchō') with the township mayor ('sonchō'). This group, known as 'kuchokai' (village mayors' assembly), meets three times each month generally on the fifth, fifteenth, and twenty-fifth, though in times of emergency or pressing business it may meet oftener. Problems of general concern to the villages are discussed. These meetings enable the township mayor to keep in touch with the problems of the villages and what the people are thinking; they also provide the opportunity to inform and instruct the village mayors regarding directives or projects to be carried out in the villages.

632 651 One of the chief functions of the township government is to collect taxes for the central government and for its own needs. The following township taxes ('senzei', or in legal terminology, 'chihōzei') are those levied by Kanegusuku-son:

senmin-zei	Villagers' Tax. This is a head tax on all persons who are able to work between the ages of 17 and 60 excluding students, blind, sick, and crippled persons.
tochi-zei	Land Tax. For details see chapter on Land Tenure.
fudōsan shutoku-zei	Real Estate Acquisition Tax.
kaoku-zei	House or Building Tax.

621 For administrative purposes villages are subdivided into sections or
177 neighborhoods called 'han' or 'kumi'. There is considerable variation in the
use of these terms throughout Okinawa, in part occasioned by the recency of
their introduction and by the confusion following the end of the war. In 1940
[648] the Japanese government ordered all municipalities ('shi-chō-son') subdivided
into 'rimpō-han' (settlement sections) which in turn were subdivided into 'tonari-gumi'
(neighborhood groups). The move was a political one designed to insure
more effective control; the divisions were often quite arbitrary and had little
relation to social groupings. The term 'kumi', however, had been in use for a
long time in both Japan and Okinawa, referring to a group of households. That
[178] these subdivisions have survived into the postwar period indicates that they
are fulfilling a function necessary to village administration.

621 624 A large village such as Henza (of Henza Shima), which has a population of 3800, is subdivided into 5 'han' each headed by an official called 'hanchō'. Every 'han' is subdivided into 'kumi'; there are 41 'kumi' in the village, approximately 8 to each 'han'. Each 'kumi' contains from 12-20 houses; the head of the 'kumi' is the 'kumichō'. In a smaller village such as Kanegusuku-ku which has a population of 507, the 'han' no longer exists; instead the term 'kumi' is applied to the four subdivisions of the village. In Kanegusuku the 'kumichō' functions as the intermediary between the 'kuchō' and the people of the area; there are on the average 25 houses in each 'kumi'. 'Kumichō' are elected each year by the 'kumi' though in actuality the position is really rotated among the households within the 'kumi'. One of the chief functions of the 'kumi' is to provide labor for community work projects. When the township office requests that the 'kuchō' have his village repair a section of a road, he calls in the 'kumichō' and tells them how many workers will be needed. The 'kumichō' notify the household heads within their 'kumi' and the households supply in rotation the needed labor. When local clean-up is in order as preparation for a township inspection, the 'kumichō' supervises the work in his area. Tax collections for village finances are generally made by him, and when tax collections are made by the township, he notifies his constituents as to the time and place of payment.

The importance of the 'kumichō' or 'hanchō' is dependent on the physical nature of the village and its size. In a small tightly-nucleated village like Kanegusuku the 'kumichō' functions mainly as an intermediary or messenger between the 'kuchō' and the people of the 'kumi' and as a foreman on their work details. In a larger village whose 'han' are scattered into more isolated neighborhoods or settlements the 'hanchō' often functions more like a 'kuchō'. In Kanegusuku the divisions are more or less arbitrary ones, and there is definitely no feeling of strong identity with a particular 'kumi'. However, in the village of Tomoyose where Pitts studied, the isolated settlement of Nanahan (literally ("Han Seven") felt itself to be a distinct unit and functioned not unlike a very small village.

621 344 Most villages have a small building set aside for use as an office or meeting place. These are usually called muraya in Okinawan or 'jimusho' in Japanese. In a large village like Henza the office is nearly as large as those of some of the smaller 'son', containing desks, telephone, records, and a full-time staff. In Kanegusuku a small bare hut large enough for only a dozen people suffices. When village meetings are held, the officials sit inside the building while the people sit outside facing them. Village records are stored in the home of the 'kuchō' or the clerk.

3. Police

Local governments of the municipalities ('shi-chō-son') and the vari- 625
ous 'ku' (villages and wards) exercise no control over the police stationed
in their areas. Central police headquarters are located in Naha, and the
organization of the police command is outside the regular civil structure
except at the top national level. The police officer located in Kanegusuku-
son reports directly to the district police headquarters in Itoman which in
turn reports to Naha. In addition to maintaining law and order the police
are charged with certain responsibilities in the fields of sanitation,
health, and public welfare. Crime rates on Okinawa are low, particularly [674]
in the rural areas, and policemen stationed there rarely face serious pro-
blems of law violation. A 'son' policeman has a "beat" which he is sup-
posed to patrol each day unless other business is pressing. Actually his
visits to some of the villages are rather infrequent, since there is lit-
tle need for his presence. When a villager dies, it is usually the police-
man who checks and certifies the cause of death. Certain dangerous or [744]
highly contagious diseases such as leprosy or smallpox must by law be
reported, and any infractions of this are usually investigated by the police.
If a restaurant or food store is reported as unsanitary, it is the police
who take steps to see that the situation is corrected.

Not infrequently the policeman is called upon to function informally 625
as a judge in settling minor disputes which in the United States would be 627
taken to court. One man rented out a room in his home to a former school-
mate; after living and eating there for several months, the roomer disap-
peared without making any payment for his room and board. A few months
later the owner located this person's place of employment, collared him as
he left work, and dragged him to the nearest policeman. The policeman
listened patiently to both sides of the argument and then ruled that the
roomer must pay the entire amount due the owner, ¥6000 ($50.00), at the
rate of ¥2000 per month. The two disputants signed an agreement to this
effect, and the policeman also signed it "to make it official". An Ameri-
can would regard this action as an abuse of police power; yet, an Okinawan
would see nothing untoward in it. In light of this it is worth noting [178]
that the *jiturei* who headed the rural district (*majiri*) under the old
kingdom functioned as policeman, judge, and administrator.

In the matter of juvenile delinquency the school and police are re- 871
ported to work closely together. One police officer stated that when juve- 625
niles commit misdemeanors in his area they are usually turned over to their 674
schools for special "education". That an errant child should be released
to the custody of his school rather than to his family would seem an incon-
sistency in a society which places so much emphasis on family. In America [171]
and perhaps in all of Western society the teaching of ethics is largely a
function of the home, but in Japan and Okinawa this is considered a task
for the school.

To an outsider Okinawan police appear to be efficient in the per- 625
formance of their duty and possessed of a pride in their job and a fairly

621 among its membership, and all relationships are highly structured. Though
592 age-grades tend to structure the membership of the community, this is not
[561] too important, as the basic unit within the village is the family, not the individual. The community is regarded as an association of families
[565] bound together in a relationship of equality. Such differences as exist in wealth and land holdings are not so great as to constitute class dif-
[178] ferentiation; likewise the old Okinawan class structure is no longer of any real significance, and in most rural communities the bulk of the families were and still are of commoner descent.

621 The concept of political participation by households is basic to
829 the thinking of the villagers. Universal suffrage applies only to munic-
592 ipal and national elections; within the village active political partici-
666 pation is restricted to household heads functioning in the capacity of representatives for their respective families. When the mayor of one village was asked why all adults were not allowed to vote in village elections, his quick reply was, "Is it democracy to give some families more votes merely because they have more members?"

6. Political Leadership and Authority

621 There are nine important political offices within the village of Kanegusuku (population 507)---mayor, assistant mayor, clerk, 4 councillors,
[542] and 2 'son' assemblymen. Eighteen of the 108 village families are headed by women, and since only male household heads are elected to positions of political leadership, there remain 90 men eligible for these offices. A number of the young household heads also must be excluded from this group since a man must be over twenty-seven to be eligible, and there are others who are too old or infirm. This leaves 72 men eligible for office on the basis of the formal requirements.

621 Actually the villagers apply several other qualifications which one
554 must possess in order to be eligible for office. In practice the repatriates and the other newcomers to the village since the end of the war are not elected. Those who are poor (less than enough land for mere subsistence) cannot afford to accept an office, since the pay is low and the demands on one's time are too great. The men who have non-agricultural jobs which take them outside the village each day also do not have the time to devote, and the villagers tend to feel that these men are out of touch with the problems of a farming village. Lastly there are several men who otherwise meet all qualifications for village office save for what the villagers vaguely describe as "good character"; the most frequently cited example for this group is a man who dislikes farming and spends much of his time drinking or visiting the 'pachinko' parlor in a nearby town. Thus, the total number qualified for political office on the basis of all criteria which are applied is limited to approximately 47 individuals; this group, which constitutes about 9% of the total population, supplies the village leadership and forms the core of the body politic.

829 considered the initiator of all action. Frequently there are complaints of
high taxes, criticisms of certain policies, and dissatisfaction with cer-
tain officials, but the authority of a government to undertake any course
it chooses would never be challenged. There does not exist any concept of
a limit to obedience or to the powers of government.

7. Social Control

626 The mechanisms of social control within an Okinawan village are not
621 easily observed or studied since they are so rarely overt. One is im-
pressed from the outset by the homogeneous character of the community, a
natural outcome of the common experience and cultural heritage which all the
members have shared. The average villager has had a limited range of con-
tacts during the course of his or her lifetime, imposed to no small degree
by the all-consuming demands of subsistence agriculture. Minorities within
[183] the community rarely exist, and where they do, they are not recognized as
such, for this homegeneity, in addition to being an actuality, is insisted
upon as a cultural ideal. Consequently great stress is placed on presenting
a united front to the outside. Within the community aggressive behavior is
not tolerated and so great is the fear of rift through discord that few of-
ficial acts are initiated without first securing informal concordance con-
sequently, formal political meetings are most often marked by unanimity and
agreement. In enlisting the support of the villagers for a given project
or proposed line of action leaders most frequently appeal to group solidar-
ity, stressing the values of cooperation.

As is so often found in small communities where all the members have
a face-to-face relationship, the chief mechanisms of social sanction are
ridicule, censure, and the threat of ostracism. The small size and homo-
geneous nature of the Okinawan village limits the individual's behavior to
a rather narrow and inflexible standard. The individual, however, must
consider his actions not only in terms of the reactions of others to him
[672] but also in terms of the consequences for his family. Under the old king-
dom the family was legally responsible for the actions of its members, and
[178] at the present time an individual is officially registered as a member of
a certain family and is always thought of by the villagers in association
626 with that family. One's mistakes as well as one's achievements reflect upon
621 the other members of the family and are shared by them. This emphasis on
181 family and community over the individual serves markedly to curb individual-
ism and to further the homogeneity of the society. Conformity and honoring
one's obligations are the major cultural values. The surrogate for this
strong cultural deemphasis of the individual is provided by a close ego
identity with the family and community and by the security which they offer
in return. The severest sanction which can be applied is expulsion of the
individual from his group.

8. Local Autonomy

642 On a small island with a highly centralized government there is lit-
621 tle room for local autonomy. Most action is initiated in the higher eche-
lons of government and is unquestioningly obeyed at the lower levels. There

162 this may be the result of the war; the southern islands escaped heavy damage and loss of life. The urban area of Naha-Mawashi has a well-balanced sex ratio, and is probably a reflection of the number of men who directly or indirectly are connected with military employment.

The total number of persons per household has not appreciably changed in the fifteen years from 1937 to 1952:

Table Ia

Political Unit	Persons per Household, 1937	Persons per HH, 1952
Okinawa-ken	4.67	4.70
Naha	4.21	4.41
Shuri	4.18	4.17

The loss of men in the war was compensated for by those men who returned from Japan and those who repatriated from the Mandated Islands.

2. Population Characteristics of a Rural 'Son'

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Kochinda-son lies almost in the center of the southern section of Shimajiri. It does not border anywhere on the sea, and is entirely rural in that it has no industries of urban character. It is realized that no one area will be entirely typical of the whole of Okinawa; however, the population dynamics of this 'son' will undoubtedly be reflected in kind, if not in degree, by that of other farming areas. Fishing towns such as Itoman, Henza, Yakena and Yonabaru each probably have special types of adjustments that are not true of Kochinda.

[127] This researcher was permitted to copy the entire 'koseki' (population register) of Kochinda-son. In addition explanatory information was given by the 'son' office personnel when requested. In many cases it was possible to follow up and interview persons cognizant of the details of certain situations.

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[428]
[178]
[177]

Okinawa still follows the prewar Japanese system of inheritance by first sons. Under normal conditions in the countryside, the first sons would inherit the bulk of the farm plots, and second sons would inherit a few plots and set up separate households. Or the second and following sons might go to Naha, Osaka or the south seas to seek employment. The war disrupted this pattern, and it is germane to examine the types and numbers of household heads, as one index of postwar change.

Because the solution of the population problem is a factor in Civil Administration planing for Okinawa, it is of importance to know the fertility ratio and the amount of spacing between births. The Okinawans, like the Japanese, tend to register a marriage after the birth of the first child. This should be quantified if possible. In addition, age at marriage should be known, since it bears a direct relationship to population increase. The number of illegitimate and common law children in the villages indicates

[Kochinda-son]

163 The prewar birthrate figures for Okinawa-ken include the following: 1936--26.2; 1937--26.4; and 1938--27.2.[1] So it is evident that in the prewar period there was a slight tendency for the birth rate to increase. A decrease is noted for recent years. In 1951 the birth rate was 36.7 for the Ryukyus as a whole, and was 34.2 in 1952.[2]

A more nearly accurate measure of the rapidity of the increase in population is the fertility ratio. For this study it was defined as the ratio of children under five years of age to the number of women aged fifteen to forty inclusive. The fertility ratio in 1953 for Kochinda-son was [171] 663. This may be compared to the United States average of 464 for the white rural-farm population in 1940, or the average of 587 for the Negro rural-farm population in the same year. The 1947 fertility ratio in Japan was 528.[3]

842 [m] Most Okinawan men are familiar with the condom method of preventing conception. The Japanese Army was said to have followed a policy of distributing packages as men left the posts for liberty. A brand called "Shikishima" could also be bought at drug stores. One farmer asked me if there was a shot in the arm that a woman could get so as to render her sterile for a two-week period.

847 Informants stated that abortions were sometimes performed before the war, but were rare. Postwar doctors are not supposed to perform abortions unless the husband consents in person.

163 ● 178 Spacing of Births By an analysis of the period between births, it may be possible to learn of shifts in frequency of births. For this purpose, a sampling was made of families with complete birth records in 25% of the households of Kochinda-son. The same villages were checked for postwar birth records. Only families with three or more postwar births were included in the latter category. Families with complete birth records covering both the pre- and post-invasion periods were also checked.

The comparison between the 37 households representing complete prewar records and the 39 households representing the postwar records of three or more births can best be seen by examining the following table:

Table IX

	Prewar	Postwar
Average Age of Mother at Birth of First Child	23.1	22.4
Average Age of Father at Birth of First Child	29.6[4]	27.1[5]

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[1] Navy Civil Affairs Handbook, page 56.

[2] CAARI, p. 76. Projected annual rates per 1,000 inhabitants based upon estimated midyear population.

[3] Japan Statistical Yearbook, 1950, p. 17. The population figures used are valid for 1 October 1947.

[4] The ages of only nine prewar fathers were available. The remainder were war dead, and were not recorded in the temporary 'koseki'.

[5] All 39 cases are represented above.

[Koehinda-són]

Table IX, cont'd.

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	Prewar	Postwar
Average Time in Months Between First and Second Births	38.8	27.[illegible]
Average Time in Months Between Second and Third Births	35.7	27.7
Total Average Months Between All Births	35.7	27.6

It is seen that the postwar Okinawan mother apparently has her first child more than half a year earlier than did the prewar mother. Furthermore, the average spacing between births appears to be about eight to eleven months less in the postwar period. Explanations for this apparent difference---which might prove to be less if a larger sample were available---include delays caused by prewar military service, and the possibility that stillbirths were more frequent and infant mortality higher in the prewar period.

The invasion and the subsequent period of internment and resettlement caused a temporary lengthening in the spacing of births. Data for the 98 households in the same villages used above, wherein were found complete prewar-postwar continuous birth records, indicated an average of 55 months between the birth of the last baby before the invasion, and the first one born thereafter. In addition, it should be noted that the average age of postwar fathers at first birth above is 27.1 years, but the average age of fathers whose date of postwar marriage is recorded at first birth below is 25.0 years. This situation means only that in many cases the mothers of postwar families were second wives. In most of these instances the first wife had died during the war.

Postwar Marriage: Attitudes Dr. John F. Embree, in his monumental work Suye Mura, thus describes the rural Japanese attitude toward marriage: "The birth of a child is a much more certain sign of a permanent marriage than is a wedding ceremony. Indeed, a marriage is often not put in the village office records until after a child is on its way."[1] The Okinawan attitude is much the same. 581 171

In analyzing the 177 postwar recorded marriages that resulted in children, 29 marriages, or only 16% of the total, were found to have been recorded in the 'koseki' more than nine months before the birth of the first child. Marriages were recorded after the birth of the first child in 71 cases, representing 40% of the total. 582

Marriages Recorded Before Conception In the first category, the husband was younger in six of the 29 cases. In no case had the husband had

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[1] John F. Embree, Suye Mura: A Japanese Village, U. of Chicago Press, 1939, p. 182.

CHAPTER VIII LAND TENURE

W. P. Lebra

423 During the lifetime of the oldest living generation of Okinawans
there have been operative two radically differing systems of land tenure---
●178 at first a system of communal land ownership and later a system of private
ownership of land by families. At the present time a third system may be
said to be emerging---private ownership by individuals. Changes in the
systems of land tenure have been accompanied by significant changes in the
family, economy, and community. During the wartime and post-war periods
extensive land losses to military installations have severely disrupted the
livelihood of a number of communities, thus furthering the process of
change.

175 1. The Okinawan Kingdom and the Land Allotment System ('jiwari seido')

Prior to 1879 when Japan formally annexed the Ryukyus, Okinawa was
[642] a small semi-independent kingdom (it was a tribute-paying dependency of
the daimiate of Satsuma in Japan) controlling the southern Ryukyus. The
175 urban Naha-Shuri area served as the administrative and commercial center
565 for the kingdom, and nearly all of the upper classes, gentry and nobility,
were concentrated there. They formed a ruling class similar to that of
[423] China, functioning as a literati and administrative bureaucracy. Feudalism
had been abolished in the fifteenth century, and aside from a small percentage
of the nobility who were allowed to retain their hereditary fiefs,
the bulk of the upper classes subsisted on pensions granted by the ruler.
This group was very large and constituted approximately one-third of the
total population.

175 The farming population lived in a state of serfdom, being forbidden
[566] even to move from their native village or to change their hereditary occupation.
Farm villages were self-sustaining and physically isolated entities
[364] consisting of tightly-nucleated clusters of dwellings surrounded by fields.
Each village was segmented into several lineages whose houses were generally
[621] clustered together; these kin groups were related through the male line and
[613] shared a common ancestor, ritual observances, and often a local tomb for
[614] temporary burial. Each lineage was usually related to certain lineages of
other villages, thus forming a larger relationship or patri-sib which shared
a remote common ancestor, ritual observances, and a common tomb for permanent
burial. Usually the membership of this larger kinship group was concentrated
in the villages of a given district or area. Village endogamy
[582] was an obligatory marriage practice, and kin group endogamy was a preferred
though not an obligatory practice.

178 Private ownership of land on Okinawa is a recent phenomenon, as
423 recent, in fact, as the beginning of the twentieth century. Under the old
175 kingdom communal ownership of the land obtained for all except a small segment
423 of the upper classes. In theory all land was the property of the ruler,
[632] but in practice the district, or _majiri_ (political unit roughly equivalent

175 family, but in actual practice the family often received a far lower percentage,
423 since with a fixed tax there was no possibility of compensating for crop
651 failure, decline in productivity, and population growth. Tax payments were
made in grain though cloth was also accepted. In addition to the inflexibility
of the tax system there was a lack of uniformity in tax levies; certain
areas such as Kunigami and the outer islands bore an unequal tax load,
and farmers in all areas paid a proportionately higher tax than the officials
and upper classes. These inequalities inherent in the system plus
[433] the periodic redistribution of plots served to curb any interest which the
farmer might have had in improving his holdings; consequently, productivity
was said to be very low.

423 Vestiges of this system may still be found in some of the peripheral
178 areas of Okinawa. The village of Oku in northern Kunigami-son still has communal
ownership of its forest lands, and on Kudaka Shima off Chinen Peninsula
a villager must turn his land over to the community when he goes to live
elsewhere.

2. Okinawa-ken (1879-1945). Japanese Administration and the Termination of the Land Allotment System

175 Following the annexation of Okinawa, the new government embarked on
648 a program designed to integrate Okinawa (and the southern Ryukyus) into the
177 national state. The task facing the early administrators was a difficult
one, for in addition to differences in language and culture Okinawa was poor
in natural resources and possessed an antiquated administrative system. It
was soon realized that modernization could not be accomplished overnight;
therefore the Japanese allowed virtually all of the old customs to be retained
during the first twenty years of their administration, and efforts
were directed toward educating a sufficient number of Okinawans to assist
[565] them in carrying out the program. Though the old class system was abolished,
members of the former classes continued to subsist on pensions now paid by
the new government, and in the rural areas life continued much as before
except that the mura replaced the majiri as the land-holding and disbursing
175 unit. By 1899 the government was prepared to introduce more radical changes,
648 and in March of that year Law 59 relating to land adjustment was promulgated.
177 Its objectives were to confirm private ownership and to determine land
423 values for tax purposes. The importance which the administration attached
to this measure was clearly stated by Narahara Shigeru, superintendent of the
Land Adjustment Board, "Now, the only way to reform the administration is
to destroy old customs, but its accomplishment must be commenced with the
reform of the system of land taxation, the very foundation of the old customs."[1]
Following a mapping survey which began in 1899, officials went into
the villages to explain the purposes of the law and to settle conflicting
claims. Private ownership was generally confirmed in favor of the cultivator.
By 1903 the land reform was carried through to a successful completion.

Private ownership of land was accompanied by the introduction of Japanese laws of property and inheritance; their combined effect was to alter substantially the prevailing social organization and economic balance of the rural community. Land formerly held by the family under the communal

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[1] Summary of the Land Adjustment in the Okinawa Prefecture, 1904, p. ii.

[Kanegusuku]

621 The group most dissatisfied with its lot today are the repatriates
423 from the former Japanese possessions. A few of these families were able upon
727 return to take up the lands left by relatives killed in the war or were given
land by prosperous relatives, and four repatriate families are virtually
landless. All of them, regardless of the size of their present holdings,
chafe at their circumstances. One repatriate told the author that he had
farmed nearly twenty-five acres in a single plot of sugar on Saipan and that
he could never be satisfied with Kanegusuku after this. He is hoping that
he will eventually be permitted to return to Saipan.

Before the war that segment of the village which possessed the least amount of land consisted almost exclusively of younger sons who had established branch families. Today this group has been augmented by repatriates from the former Japanese possessions and by emigrants from other Okinawan communities.

621 Farm Laborers During the course of the author's stay in Kanegusuku
241 there was only one full-time farm laborer in the village. This man came from
one of the southern islands in the Ryukyus and was employed for less than a
[463] month. After his discharge, the former employer remarked that no outsider
has enough interest in the lands of another family to make his employment
worthwhile. Transplanting and harvesting rice place the heaviest labor demands
[857] upon the family; at these times virtually every member of the family
[476] works in the fields; even the grade-school children are given minor tasks,
and the family labor force is supplemented by close relatives or neighbors
in a reciprocal labor exchange.

829 Attitudes toward the Land One does not hear or see evidence of
554 any great love or attachment for the soil on the part of the Okinawan farmer.
In fact, quite the contrary seems true. Most regard their occupation as a
463 lowly one and feel that they are farmers because they know no other occupation.
241 Land is of value because it provides a livelihood, nothing more,
though some exception might be made for house land. Nearly all of the
younger generation reflect the thinking of their fathers, and they are
eager to get a good education (the diligence of even the average Okinawan
student would strike the American teacher as amazing), secure a job in the
town or city, and leave the drudgery of the farm village forever. Most
[433] farms are so small that they provide no more than mere subsistence for their
cultivators; consequently, the young men see no sense in attending agricultural
school when they will have little more than an acre to work. One
young man from a fairly prosperous family in the village recently secured
a job as a stevedore in Naha, and both he and his wife expressed their pleasure
over what they regard as a definite improvement in their status.
Though they have not sold the land which they own, they hope that it will
never be necessary to return and farm it.

To a large extent this attitude toward the land and farming as an
[178] occupation is directly related to the economic and cultural changes taking
place on Okinawa today; the city is an exciting place to live in and employment
there is economically more advantageous than farming. Nevertheless,
this seems in part the product of the old land system and the low, serf-like
status accorded farmers under it. Some of the earlier visitors and officials

and women. Two informants who had lived in Japan denied having ever heard of public baths with mixed bathing. Okinawans have occasionally been shocked by seeing Americans nude. Okinawans feel that not only should the lower part of the torso be covered for the sake of modesty but the upper part also should be covered, if one is out of doors, for reasons of health; the sun's rays are harmful if too strong. Modesty may even reach proportions uncommon in the West; one young man told Lebra that he does not enjoy going swimming because he believes he is too hairy. The same young man told how he and other boys, when in high school, used to peep through a crack in the bathhouse wall in order to see the women bathing on the other side, until they were chased away by the proprietor. This hardly suggests the casual attitude toward nudity reported for the Japanese. 291 834 [515] [826]

Body Ornamentation. The Okinawans seem never to have practiced any sort of body mutilation---such as the Chinese foot-binding. However, women were tattooed on the wrists and backs of the hands until early in this century. Most women over 50 have tattooed hands. There are several stories told that purport to explain the origin of the practice---that it was to prevent Okinawan women from being kidnapped, for example---but these stories are of doubtful value. The designs have names but evidently no meaning; one old woman said that they varied with the tattoo artist, who put on whatever he wanted. Tattooing was done before puberty and marriage. It may have originally been part of a puberty rite. 178 304

Many people of both sexes between the ages of 20 and 40 have elaborate gold and silver work on their teeth. In many cases the work does not consist of fillings or bridges but of thin caps put over sound teeth for purely ornamental reasons. These can be removed without harming the teeth. People are said to be having this sort of work done today, but in time the value Americans and present-day Japanese put on "natural-looking" teeth may win out over the urge to ornament the mouth. Of course there is also a great deal genuine dental work done because of tooth decay. 301 [177]

At present American values and modern Japanese values in feminine beauty are being spread by the beauty parlor. For several years the permanent wave has been popular though perhaps not well suited to Mongoloid hair. And recently a number of young women are said to have added padded brassieres to their equipment. 177 832 [305] [302] [291]

Elimination Urination and defecation are regarded differently. Urination in public is permissible for males, if they turn away. I have seen a dignified old gentleman talking over his shoulder to a young woman while he urinated into the ditch. Women may also urinate in public, though they do so less frequently. Defecation in public is not usual; even children are scolded for it though they may occasionally do it. Feces ought to go in the proper place; one reason for using the toilet may be that the "night-soil" is used as fertilizer. 514 [863] [241]

The Okinawan term kusu is used rather more freely than its Japanese cognate, though the uses are parallel. Alone it means "feces", human or animal. It is the usual word for animal manure. In compounds it may mean 192

192 any kind of body dirt or excretion, as *mii-kusu*, "sleep" in the eyes, *haa-kusu*,
"stains on the teeth". As in Japanese it is used also in cursing; in
[578] anger an Okinawan may say, "I'll make you eat feces." A similar phrase,
[774] *kusu takkwee*, "eat feces", is often spoken after someone, especially a baby,
[775] sneezes. It is explained that the custom arose when a person once overheard
two ghosts plotting to steal a baby's soul (*mabui*), which may be easily detached
by a sneeze; one of the ghosts revealed that if a living person spoke
the phrase it would be sufficient to drive him away. The fact that the
phrase is used in anger suggests that it is an undesirable one; that it is
used in the case of sneezing probably demonstrates the greater fear of ghosts.

831 *Sex* Practices and attitudes related to marriage have been discussed under
that heading in Chapter V. The sex drive seems to be regarded as
864 natural and not sinful. Adults playfully tweak the penises of little boys
and may put little children of both sexes to sleep by prolonged patting of
the buttocks. They do not tell their children about the nature of sex and
expect them not to know, yet the children hear much thinly-disguised discussion
of sexual relationships and, sleeping with their parents as they do,
may be vaguely aware of their parents' relations. Parents expect their
children to learn of sex "naturally" as they grow older. As Maloney reports[1],
[839] there is little masturbation among small children, but two of Pitts' informants
reported that adolescent boys sometimes hold masturbation contests to
see who can ejaculate the fastest. This practice is said to stop with the
beginning of heterosexual activity.

836 Formerly adolescents, except for girls of the gentry class, seem
883 to have had some sexual freedom. The practice of meeting in the fields at
178 night for parties, *moo-ashibii*, often led to sexual relations. According to
informants in one community syphilis was brought in late in the last century
through *moo-ashibii* with the youths of a neighboring village. Pre-marital
sexual relations are probably frequent today, though the conditions under
which young people meet are changing.

837 Married women are expected to have relations with only their husbands,
548 but married men are, in theory, limited only by their finances.
There exists in the larger towns a relatively large class of women called
juri, who function as both entertainers and prostitutes. (There is no distinction,
like the Japanese distinction between 'geisha' and 'jorō'.) The
[178] *jurinuyaa*, "*juri* houses", were formerly centers of social life for the men
of the city. The present 'ryōtei' have much the same function. A group of
men may spend an evening there eating and drinking and being entertained by
dancing and singing. If one chooses to remain and "buy a woman" his wife's
only objection to it can be that it costs more money.

838 Homosexuality is evidently rare, but not unknown. A Naha woman reported that a Japanese who lived in a room next to hers was in the habit of luring young boys into his room with good food and then seducing them, sometimes to their physical discomfort. She said that some of the neighbors

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[1] Maloney, 1945, p. 392.

751 312 364 156 Social factors contributing to poor sanitation stem mainly from the failure of the individual in Okinawan society to take individual action. For example, four unrelated families, one of which I knew well, rented the four quarters of a house in the city. The well beside the house was badly in need of a drainage system; the water from everyone's laundry and bathing formed a large puddle around the concrete well-top and eventually sank into the ground, no doubt to re-enter the well, which of course also provided drinking water. No one made a move to do anything about this individually. Finally the owner of the house suggested that the several families join with him on a certain day in digging a drainage ditch. This was done. However, instead of digging a ditch to allow the water to run down hill and away, they dug the ditch only a few feet into a tiny field on the same level as the house and well. They did not feel that they could dig a ditch that led the water onto the land of the family who lived below, despite the fact that this was the natural lay of the land and despite the fact that the water was now sinking into the ground above the well of another neighbor. It was felt that only if all the neighbors joined to dig ditches together to allow all the water to drain to the municipal drainage ditch beside the street, only then would it be proper to let one's old wash water drain into another's yard. So far as I know this joint action was never taken.

751 364 156 At the same house, when one of the tenants moved out they dumped a great pile of garbage in front of their room. Another tenant moved into the room and, although the wife commented on the "bad sanitation" ('eisei ga warui'), for some time nothing was done about the pile of garbage. In this case the reason for inaction may have been pride rather than consideration of another's feelings. It seems likely that the new tenant felt that it was not his responsibility to remove the garbage and that it was also beneath his dignity to do so.

000 Social factors of this sort can perhaps be attacked in two ways. First, by appealing to the individual, to his pride and his esthetic sense, and by creating a greater degree of personal identification, it may be possible to extend the "sphere of sanitation" beyond the floor of the house and out into the yard and perhaps even to the street. But this would not be an easy task. At the present time the average Okinawan is probably less embarrassed by a pile of garbage in his yard and the hundreds of flies that infest it, than he would be to be seen doing the menial task of cleaning it up. He would not feel embarrassed, however, if it were a community endeavor. And therefore as a second method of attack one might encourage more group action. But this requires the development of outspoken leadership.

● 178 751 744 [625] It is possible that standards of sanitation are lower at the present time than before the war. Residents of the village of Yamada spoke of the "big cleanings" ('ōsōji') that were held at regular intervals before the war. On orders from the 'son' office every household in the village was obliged to clean up its house and yard and submit to inspection by the local police officer, a man who was much more feared than his present counterpart. At present clean-ups may be encouraged by the Youth Organization, Women's Organization, etc., but there is certainly less compulsion than 000 formerly. Moreover, during the last days of the battle and for a period of

Moreover, during the last days of the battle and for a period of 178
nearly a year afterwards the Yamada people, like most other villagers in 751
the vicinity, lived a concentration-camp sort of existence in the very 727
crowded and unsanitary city of Ishikawa. Then when they returned to their village they had to rebuild their houses from materials given by the Americans and from salvage. This experience undoubtedly had a bad effect on morale and perhaps also on standards of cleanliness. Yet Yamada appears to be a cleaner village than many seen in Southern Okinawa. This may be because of its less dense concentration of houses and its fairly good water system.

Economic factors can be summed up in the single word "poverty". The 751
most modern knowledge and the best intentions are not sufficient if one has 511
to carry water from a distance, has no money for soap, and has little strength left after the daily grind of making a living.

3. The Supernatural and Disease

The Okinawans, like all peoples, have a large body of traditional 753
knowledge about the ills of the body and what to do about them. As among many peoples with little contact with Western science, a great many illnesses are attributed to causes that we would call supernatural. Thus before one can understand the Okinawan view of diseases one must understand some of the Okinawan concepts of the supernatural.

Concepts of the Supernatural The living human being, according to Okinawan 774
belief, contains two entities, the *mabui* 778
(or *mabuyaa*, possibly related to Japanese 'mamori', "guardian") and the *shii* [771]
(pos. ident. with Japanese 'sei', "essence"). These correspond to the Western concept "soul". According to some informants the two are the same, but then further conversation reveals a difference in usage that must reflect a difference in concept. It appears that the *mabui* is a discrete entity capable of being dislodged from the body without death resulting immediately. The *shii* on the other hand appears to have more the nature of a force that can be augmented or diminished.

What happens after a person dies is not altogether clear (see also 775
Chapter V). According to some he becomes a "Buddha" (Japanese 'hotoke'), according to others he becomes a "god" (Japanese 'kami-sama') and ascends to Heaven. This happens if all goes well, if the person dies in a normal manner and has left no important task undone, and if his family makes the proper offerings. However, if such is not the case, he may become a ghost and haunt this world. Several terms are used for dead persons in this latter form---*yanamung* ("bad thing"), *yanakaji* ("bad wind"), *majimung* (?), *shininchu* ("dead person"), *shinigami* ("dead god"), *shinimabui* ("dead mabui"). The last term, *shinimabui*, contrasts with *ichimabui*,("live mabui"), used for the displaced *mabui* of a living person. All of these terms seem to mean the same thing, the dead who are not cared for and who are therefore a potential danger.

The dead who are cared for are said to ascend to Heaven (in Japanese, 'Ten ni agaru'), but they may also be present in the tomb and at

(their 'tane-hon', "seed books"), and who seemed to have little contact with 554
others of their own interests. (I must hasten to add that there are also genuine local historians and folklorists who are critical, open to new ideas, and in contact with reputable men in their field; but these are clearly in the minority.) In the city the pseudo-scholar may be a man teaching a subject that he is totally incompetent to teach or he may be one of the numerous diviners and medical practitioners described in Chapter IX. Some of the diviners (sanjinsoo), however, could be better described as genuinely serious scholars working in a pseudo-science.

2. The Role of the Teacher

Despite the great importance attached to the family in East Asian 871
societies and which the Japanese government has always professed to attach to 177
it, the Japanese education system of pre-war times actually took more authority 875
away from the family than does the American system. Incidents related by informants indicate that both before the war and since a teacher may reprimand a student for breaking school regulations outside of school hours and even in the student's own home. The police also may report the misdeeds of a student to the student's teacher rather than to his parents.[1] Partly this authority must have come from the teacher's position in a nationalized system of education and his role as the local spokesman for Japanese nationalism. And on Okinawa teachers had the additional task of creating good Japanese out of little Okinawans. This meant teaching the Japanese language as well as the Japanese ideology.[2]

Since the war the status of the teacher has deteriorated. Partly this 875
may be due to the fact that he is no longer the local representative of a 178
powerful government, and partly it may be due to poor morale resulting from 554
the tragedy of war, but it is also undoubtedly due to a lower economic status.
Teachers were formerly relatively well-paid. In 1954 Okinawan teachers were 875
receiving a basic average salary of ¥3400 per month, principals, ¥6110. A 465
police chief, by contrast, receives ¥6470. An elementary teacher, who must 178
have 12 years of schooling and six months of professional training, at present 625
receives 75% of the salary of a policeman on the beat, who must have 9 years 554
of schooling and three months of training; in the prewar period the teacher received 155% of the salary of the policeman.

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[1] See also "Police" in Chapter VI.

[2] That in this effort they were not always successful is revealed by a few anecdotes: Someone is said to have encouraged a child to interrupt his teacher's lecture on the virtues of the semidivine monarch with the question, "Does the Emperor produce night soil?" Students are said to have referred to him secretly as 'Ten-chan', "Empy-Boy", rather than 'Tennō Heika', "His Imperial Majesty the Emperor". And the very old and the very young are said to have parodied 'Amaterasu Ōmikami', the name of the Sun Goddess, with "Aman-tarashi kuman-tarashi 'waa nu kami", "dropping it there, dropping it here, the pig god."

875 554 178 As indicated above, education is highly regarded as a key to success, but it still must produce financial rewards. Education earns for one the esteem of his fellows, but not as much as does money. This decline in status seems to have produced considerable dissatisfaction among teachers. This is probably true at all levels. The best-known Okinawan scholars, for example, have mainly chosen to remain in Japan.

3. Classroom Atmosphere

876 [871] Informants gave the impression that the pre-war classroom atmosphere was decidedly more authoritarian than at present. Most of what was taught was rather rigidly prescribed by the Ministry of Education and questions were not encouraged. Students rarely spoke up, partly because of the attitudes of the teachers and partly at embarrassment at having to speak in Japanese. Free discussion was probably less common even than in Japan.

In their attempt to make their students learn Japanese some schools adopted the tag system that has been mentioned elsewhere in connection with the prevention of the misuse or theft of crops. In the Yamada school before the war there was for each class a 'hōgen fuda', "dialect tag", which was hung around the neck of the first child heard speaking "the dialect", that is, the Okinawan language. This child wore the tag in disgrace until he heard another child slip into Okinawan, whereupon he hung the tag around that child's neck. And so it went from child to child. The difference between such a system of control and those regarded as appropriate by modern Western educators can hardly be exaggerated. It is true that the tag does resemble the old dunce cap, known to us from cartoons of the last century, in that it uses ridicule as the form of punishment. But in other respects it is different. First, it means that one child is singled out to function as an unwilling policeman, his functioning as policeman being part of his disgrace; that is, as long as he is in disgrace with the tag he is forced to watch for another culprit. Second, the system does not provide equal punishment for the same crime; one child may wear the tag a day while another wears it a week or more, both for the same offense. And third, the theory behind the system does not assume that the offense can be eliminated altogether; on the contrary there must always be some child to make the mistake of speaking Okinawan for the system to work.

[685] As used in the village as a whole the tag system sometimes worked considerable hardship. A person who received the tag for cutting someone else's crop or his own cane out of season had to pay two sen a day to the village. It is said that there is an old woman in Naha who was sold when a girl into prostitution by her father because he could not get rid of the tag and could no longer make the payments. Here is a concept of justice that is indeed remote from ours.

876 178 875 [179] No doubt the tag system is no longer in use anywhere on Okinawa. Students say that the schools are less authoritarian and that there is considerably more freedom of discussion. Yet many of the teachers are the same persons who imposed such controls as the tag system a few years ago. Some may have opposed the former rigidity and some may have changed their views since, but it would be surprising indeed if all have taken over American ideas.

727 Much of the civilian population was herded into internment camps early in the campaign, and many remained there for over a year. The people were so scattered about the land that today nearly every village has a number of families new since the war. The effects of the destruction, loss of life, and displacement were far-reaching---families were shattered, whole villages were moved, fields were ruined, countless homes and buildings were demolished, and the records of government were lost or destroyed. In short, the land was laid waste and its people impoverished.

The effect on the people is best summarized by two frequently-heard statements: "After the war we were left with only the will to live, nothing more," and, "After the war everyone was equal."

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727 Okinawa's small area, large population, and the sizable number of Americans proportionate to that population put the two peoples in close proximity to one another. Certainly the mere presence of foreign troops and their military administration has far-reaching implications in terms of culture change. This close proximity, however, might be easily exaggerated in so far as actual interaction is concerned. The social and cultural barriers separating American and Okinawan have been so great as to preclude large scale interactions, and, consequently, actual change which might result from this interaction has not been as great as might be expected.

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829 In contrast to the Japanese administration the American military government has not been culturally repressive with regard to Okinawans. Quite likely the Okinawan does not feel as embarrassed or defensive about his culture before an American as he did before a Japanese. The important factor, however, is that the Japanese held out cultural assimilation and equality in their own culture as an alternative to the Okinawan. As the differences were not too great, the Okinawan came to think of himself as Japanese. On the other hand, the difference between the American and Okinawan is so great as to make assimilation most difficult, even if both parties desired it, which they do not. Consequently, though Japanese political control is no longer exercised, Japanese culture is admired as much as ever. The close cultural and racial ties between the two peoples and the continuance of what is essentially a Japanese education in the schools have done much to perpetuate this.

Okinawans greatly admire the wealth and technology of the Americans, but American social, political, and ethical-religious beliefs and practices, which are not so easily observed, have not made any real impression. Precisely because American wealth and technology are so superior to their own, they conceive of Americans as a people addicted to material things. They are not at all convinced that American social institutions are superior to theirs.

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[56] Despite undoubted good intentions, the legislation and proclamations enacted by the military government have had but slight effect on the social system. It is one thing to liberalize laws on police powers, suffrage, and human rights, and quite another to have them carried out in the spirit that was intended. The men of the farm village acknowledge that women may hold public office according to the law but say that they (the men) will never permit this to happen. In most cases a potentiality for change has been noted rather than an actual change; it remains to be seen whether acceptance will ultimately occur.

178

Military installations have attracted people from all areas, and at 177
the present time over twenty-five percent of the total labor force is employed 727
by the military or in subsidiary occupations. Some of these people are drawn [464]
from the landless element which formerly would have emigrated. In other areas
land has been left idle by those who have sought salaried jobs in preference
to farming. In places, extensive military land use has greatly increased [311]
land pressure. The circulation of money has been accelerated, and new patterns of living have evolved. Many miles of all-weather roads have been constructed [491]
and the island transportation system has improved to a point where
villagers have a mobility undreamed of in the prewar era.

The major forces for change have been technological and economic. 177
Where changes have occurred in the social system, they have come about largely 178
as a result of these factors. Man has always tended to accept new things
faster than new ideas, but in final analysis these will alter ideas too. It
has been said that the streetcar and trains have contributed more to the
breakdown of the idea of caste in India than any other single factor; so too
on Okinawa, the changes effected by a new technology, greater circulation of
money, and improved mobility operate to alter the fabric of life. Most rural 177
Okinawans would be decidedly opposed to any overt action designed toward 369
weakening the unity of their village; yet, when they put aside farming to
commute daily to a city job, avail themselves of the newspapers, movies, and 621
radio programs emanating from the city, and no longer participate in labor 178
exchanges and other cooperative ventures, it is to precisely this end that
they are contributing.

It is the opinion of the author that the major forces for change in 177
contemporary Okinawa were already operative before the war. The real impact 178
of the American occupation has been a rapid acceleration of the forces of
change which have been slowly building up since the beginning of the century.

Aspects of Change in Rural Okinawa: Transportation One of the most im- 178
pressive changes in 491
post-war Okinawa with far-reaching cultural implications has been the improved transportation system which has made possible a greater mobility. A
network of modern highways now girdle the land where formerly narrow dirt
roads and paths had sufficed. To one who had last seen the island in 1945
the contrast in 1954 was most remarkable.

The increase in motor vehicles has been more than ten-fold over the 178
prewar period. Most villages now have easy access to bus lines which connect [494]
to virtually all points of the island. Where formerly villagers but rarely
went to town, they now make such trips frequently. It is not uncommon in the [484]
Shimajiri and Nakagami areas of the island for an individual to commute each
day from his village to his place of employment in a military camp, town, or
city.

The improvement in transportation has enabled the farmers to bring 178
products to the best markets. Formerly most Kanegusuku products were sold 443
in nearby Itoman, but today with the advent of rapid bus service to Naha
many items are taken there for sale.

178 The new roads and buses have done much to break down the isolation
369 of the village; the physical barriers separating village from town have
greatly diminished. This has enabled the rural dweller to enter the labor
markets of the urban areas and to expand greatly the markets for his products.

178 Communications Equally as impressive as the changes in transpor-
20 tation have been those in communications. Today newspapers, radios, tele-
phones, and movies are making their influences felt in the country. Prior
178 to the war there were five motion-picture theaters on Okinawa; today there
546 are fifty-seven, and approximately one-third of the films shown are of
[177] Western origin. Though the theaters are concentrated in the towns and
cities, the young people of neighboring farm villages often make regular
use of them. Some of the young people in Kanegusuku go to the theaters in
Itoman several times a week.

178 Everyone asserts that newspapers are becoming more common in the
204 rural areas. In the isolated village of Oku at the northern end of Okinawa
the mayor informed us that nearly 90% of the houses subscribe regularly to
a newspaper.

178 In Kanegusuku seventy of its 103 houses obtained radios this year
207 under the group listening system. A number of those who were unable to
203 secure radios (due to a lack of equipment) are hoping to do so in the near
future. In some villages the group listening system has been utilized as a
public address system for official announcements. This has greatly simplified the problem of conveying information or orders to the villagers. Pitts made use of this system on Henza Shima to explain his purpose in studying there. In this same village the regular Shuri broadcasts are sometimes replaced with Okinawan music played on a phonograph owned by the village. On Izena Shima the system is used to announce the arrivals and departures of the two ferryboats which serve the island.

The radio has been eagerly received in all communities which the author visited and has been instrumental in bringing the villagers into contact with the outside world.

177 Agriculture and the Rural Economy Major changes in Okinawan agricul-
ture have been slight. Improvements have been made in yields as the result
178 of scientific research conducted by the Japanese, a few new minor crops have
241 been introduced, modern fertilizers have been made available, and the system
of land tenure was radically altered by the Japanese; but the basic agricultural methods have remained the same. The major crops have not changed though their ratios have fluctuated, and most importantly, farm holdings remain as scattered and heavily fragmented as ever. There is at present no trend or even a suggestion of a trend toward consolidation of holdings nor is there any indication of a lessening of land pressure. So long as the farms remain small, fragmented, and widely scattered, there will be no possibility of using machinery or scientific methods. The present system of intensive gardening does produce a high yield per acre, but it also demands a large labor supply.

Statistics show (see chapter on Agricultural History) that since the 178
termination of the communal land holding system in 1903, there has been a 241
steady decrease in the amount of land cultivated on Okinawa. That this has [311]
continued unabated at the same time that the population has rapidly increased
seems a paradox. Most certainly improvements in crop yields through research
development have not been sufficient to offset this. Nor has the tax burden
been excessive or crushing; in fact, quite the contrary is true since the
Japanese substantially reduced land taxes when they abolished the communal
system. What is more, the shortage of food has for many years necessitated
importation of a considerable portion of the food consumed, and in view of the
limited job opportunities in pre-war Okinawa, it seems unlikely that this
means of livelihood would be overlooked. It would seem that the major reasons
for this decline are cultural and historical.

It will be recalled that the farmer in the Okinawan kingdom lived in 178
a state of serfdom; class differences were in effect those of caste. When
freed from the restrictions by the Japanese, many were likely eager to depart 241
from the farm village. The status of the farmer traditionally has been quite 554
low on Okinawa. People dislike farming, and those who do farm state quite [566]
frankly that they are farmers only because they know nothing else, being
poorly educated or possessed of little ability. No young men were heard to
express a desire to become farmers, and no father wishes this occupation for
his son. Pitts and the author noted in studying the household registries for
their respective villages that not infrequently the first son has left the
farm to seek employment elsewhere, quite contrary to usual Japanese practice.
Farming is not a goal for the Okinawan youth today, and at the University of
the Ryukyus the quotas for admission to agricultural studies were barely
filled in 1954 whereas some of the other departments had three and four times
as many applicants as openings. Centuries of a communal land ownership system
left the farmer with no feeling of attachment toward his soil such as
exists among the Chinese peasantry. Land was frequently reapportioned, and
no plots were retained long enough by a given cultivator to give him a feeling
of proprietorship. It is said that few ever tried to improve their
holdings, as they felt these would soon be allotted to another.

The nature of taxation under the communal land system together with 178
slowly rising population also made necessary a greater exploitation of land 241
resources than is necessary today. The old tax rate was fixed and was set
at a ratio of 40%. If the government had set 100 koku per year as the ex- 651
pected yield for a given village, then the government demanded 40 koku from 311
that village each year. This may perhaps have been satisfactory to the villagers
at the time of assessment, but as the population slowly rose there were
more mouths to feed out of the villagers' 60 koku portion, and there was no
respite from the tax demands in time of crop failure. Consequently, there was
increasing pressure to bring more and more land under cultivation; undoubtedly,
inferior, low-yield, idle soils were made into farm land. After the peasant
was freed from this system and the trend toward sugar production began, foods
were imported from outside, and the slow contraction of arable land figures
began.

The average Japanese farm of 2 1/2 acres and the average Chinese farm 241
of over 4 acres contrast strongly with the Okinawan average (and most are 433

241 average, since the range is narrow) of approximately one acre.[1] Even by the
433 most skillful and intensive gardening methods there are limits to what can
be extracted from the best of soils. One might say that the average Okinawan
farmer is engaged in sub-subsistence farming. With the traditionally low
241 status accorded a farmer and the minute size of his holdings it is hardly any
554 wonder that the Okinawan does not like farming and is eager to accept whatever
is available elsewhere.

178 Land loss to military installations has accelerated a process which
241 has been operative for fifty years. In this case, however, the effect has
been concentrated in certain areas and not distributed over the island at
311 large; consequently, there has been considerable hardship in these localities.
727 But the main point of bitterness where it has been so engendered is over the
loss of livelihood rather than over the loss of the land per se. The point,
they feel, is that not only have they lost their lands but that they also are
not receiving adequate compensation for this loss. It would not be an exaggeration to state that most perhaps would prefer to be landlords, under
reasonable terms, to the military than farm the land if it were available
again.

178 Okinawan food production has passed through three phases in the last
fifty to sixty years. During the first phase prior to the land reform of
433 1899-1903 there was a self-sufficiency of food in the rural areas. After the
reform, the Japanese subsidized sugar and did much to encourage its production, which rose to a point 900% above local consumption. This led to a sharp decline in acreage planted in other foods, particularly grains---rice, wheat, millet. Since 1943 there has been a shift toward increasing food production[2], and sugar has dropped to about one-tenth its prewar level. In some villages such as Kanegusuku where mat weaving was formerly of considerable importance the irrigated fields formerly planted in sedge have been replanted with rice. Despite the increasing emphasis on food production it is unlikely that the village will ever return to self-sufficiency, for in recent years new tastes have altered the diet and created a dependence on foods not produced within the village.

Settlement Patterns The reconstruction of villages after the war
178 often did not follow the prewar pattern. Suttles states that prewar Yamada
361 was a scattered settlement made up of several small hamlets, whereas the new
postwar settlement is a nucleated one. The new site is at an important crossroads, while the heart of the old village is virtually empty. North of Yamada on the highway to Nago one can see where the new road has departed from the old one; in several cases the villagers have moved closer to the new road despite the fact that it was much dustier there.

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[1] Cressey, George B., Asia's Lands and Peoples, New York, 1944, p. 84, p. 191.

[2] Several informants stated that the word went out to the farmers in that year to concentrate all efforts on food production. Undoubtedly this was linked to the turn of events in the war for the Japanese.

Elongated roadside settlements seem to be an increasing phenomena of 178
post-war Okinawa. In central Okinawa (Nakagami) this is particularly apparent 361
in the areas of military camps, where the commercial value of being on
the road is fully exploited. Numerous car-washing establishments, repair [443]
shops, laundries, souvenir shops, etc., line the roadsides in these settlements.
With current expansion and improvement of the highway system there
seems increasing likelihood that more settlements of this type will develop.

Houses and Buildings Architectural styles and the materials of construction 178
appear to have changed but slightly as a result of the war. There 342
are now thousands of small temporary huts made of scrap materials which will
suffice until the individual family can afford a more permanent structure.
When new houses are built, the styles are closely similar to those of the prewar
period. The major change in the style of country houses appears to have
occurred during the Japanese period of administration, for early travelers
and investigators report that the typical farmer's dwelling consisted of woven
bamboo walls, thatch roof, and dirt floor. These are but rarely found today, [171]
and where they do occur, there is always a raised floor as in the case of the
Japanese home. In certain areas, such as Kitazato for example, there has been
a reversion to this house of woven bamboo and thatch due to poverty, a lack
of wood, and the readily available bamboo. The prewar house of wooden walls
and frame with a tile roof still remains the most common house type and that
which is most frequently built.

The use of concrete blocks in building is attributed to American influence; [177]
however, their usage to date has been limited mostly to non-residential
buildings. Roofing of corrugated iron is sometimes used, but it is
regarded as a temporary device.

Interiors have changed but little; rooms are usually relatively bare 177
of furnishings. Frequently the walls are covered with pictures taken from 178
Japanese and American magazines. 353

The enclosed yard surrounding the Okinawan house often contains considerable 177
evidence of the war. Oil drums have been put to use as rain barrels 351
and privies; American helmets are frequently found serving as pails or buckets;
old shell cases are used for support and occasionally, if a sufficient number
are available, for decorative fencing; sections of portable landing-strips
serve as sidewalks; and on one occasion a Japanese machine-gun was observed
in use as a clothes pole.

Crafts There has been a marked decline in Okinawan handicrafts and 177
a greater reliance placed on factory-made products. The manufacture of cloth, 178
baskets, rope, hats, pottery, raincapes, mats, sandals, etc. has dropped markedly 433
in comparison to the prewar era; yet, it is acknowledged that the war
only served to accelerate the decline. Several factors are involved in this 28
process. In many cases the Japanese factory products are cheaper and better
than the local article. The cultural domination of Japan also created an [329]
attitude that things Ryukyuan were inferior to things Japanese; hence,
Japanese products and styles assumed an ascendancy over those of Ryukyuan
origin. Lastly, the war destroyed many of the places of manufacture and the [727]
machinery employed, and replacement has never been made.

178 In Kanegusuku, for example, mat weaving is still of some importance
as a home industry. Where formerly nearly all of the houses were engaged in
286 production of mats,
433 today less than half are so engaged, and the acreage planted in sedge is but ten percent of the prewar level. The war caused the loss of many machines; increasing emphasis on food production has brought a conversion of sedge fields into paddies; access to the better markets in Japan is now more difficult than before the war; it is felt to be too time-consuming and the young women today do not like this work.

Formerly there were a number of men in Kanegusuku who were able to construct the looms used in mat weaving. Today, however, no one constructs his own looms; instead, they are purchased from a manufacturer in Itoman.
[463] This particular example is symptomatic of the general decline of do-it-yourself and the increasing reliance placed on specialists.

178 There are some encouraging signs of revival or new life in the manufacture of Okinawan art objects. Okinawan lacquer ware, which is acknow-
[322] ledged by some to be the world's finest, is being sold in large quantity to
members of the occupation. The owner of a large pottery works in Naha told
[323] the author that pottery from tombs is being collected to serve as models in
restoring an older style and superior type of pottery. An Okinawan textile
[286] technique known as biingata (Okinawan; in Japanese, 'Benigata') was virtually lost during the war, but this art is still being carried on by one Shuri family, and recent publicity and aroused interest seems likely to insure survival.

178 Power and Machinery Agricultural machinery has come into use quite
407 recently on Okinawa. Pitts states that the labor-saving rice thresher first came into widespread use in the thirties. Older methods of flailing or rubbing the rice over a mat, canvas, or stone surface were also observed as being in common use. In numerous instances it was brought out that wartime losses had necessitated a return to an earlier and cruder means of threshing.

The old-fashioned, hand-operated rice polisher has gone out of use in Kanegusuku, and all rice is now polished in the village rice mill which operates on a gasoline engine.

In many communities the gasoline-operated sugar mill has replaced the
[257] horse-powered mill. More important, however, is the fact that the small community mill remains popular, and the farmer is resistant toward using the large sugar factories (see chapter on Rural Economy).

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377 Electricity, common only to the towns and cities before the war, is now found in many villages, and those who are without it are looking forward
[373] to its installation. The kerosene lamps now in use in most rural homes cast a dim light and constitute a serious fire hazard in homes of thatch and wood.

178 The bulldozer has come into use as a means of opening new land and
406 constructing rice fields. Farmers in Kanegusuku and Nanahan made use of this method during the period of the authors' study of these two villages. Formerly this sort of work required the labor of a number of men over a considerable

period of time. This was usually accomplished by reciprocal labor exchange 178)
or by hiring the local youth organization to do the job. 406

In sum, the rural people are making eager use of labor-saving machines 178
when they are available. The limiting factors have been shortage caused by 40
the war, poverty, small fields, and heavily fragmented holdings. The use of
machines has contributed to a decline of reciprocal labor exchanges and has [476]
necessitated the payment of cash for the services of the specialist or machine [437]
owner.

Dress A most notable feature of the postwar period has been the 177
wholesale adoption of Western styles of dress and the great reliance placed 291
on Japanese and American cloth and clothing. Nearly all males now dress in
Western styles of dress. Very infrequently an old man will be observed in a
kimono, but most males regard it as ill suited for work and modern life.
Sometimes a man will wear a kimono when lounging at home, especially late in
the evening after supper and bath. It is not at all unusual in the cities
and towns to see a man walking toward the public bath carrying his kimono; on
return he is dressed in the kimono and carries his soiled work clothing which
is of Western style. Even for weddings the Western suit is used as frequently
as the kimono for the groom's attire.

Young women and school girls wear Western dress exclusively. The [292]
kimono still remains the traditional mode of dress for the bride, and at New
Year's time young women and girls may wear kimono. Middle-aged women use the
kimono and Western-style dresses about equally. The older women dress exclusively in the kimono. The style of the kimono for the older and middle-aged
woman is usually Okinawan, not Japanese. Among the young women and girls who
use the kimono only as a party costume the Japanese style is followed, never
the Okinawan.

Native-style rain and sun hats of palm leaf and wheat straw are still 178
widely used in the rural areas; nothing of Western or Japanese manufacture 292
has been able to match these for light weight and effectiveness.

A major influence on Okinawan styles of dress has been the clothing 291
of the US military forces. This has been obtained through clothes rations, 177
surpluses, and petty black market operations. US Army fatigues, chino pants
and shirts, wool pants, field jackets, fatigue caps and ponchos, are very
popular particularly in the rural areas, so much so that the bulk of rural
Okinawa is dressed in colors of olive drab, suntan, or field green. All
attest to the durability of American cloth. A number of Okinawans asserted
that used American clothing was better than new Japanese. A number of small [439]
merchants capitalizing on this belief have begun importing used American
clothing, which comes in one-hundred pound bales; according to all accounts
this has been well received.

Okinawans use very little in the way of personal ornamentation. The 301
large old-fashioned hairpin, formerly worn by both sexes, is used today by 178
only a few old women. Tattooed hands, once common to all Okinawan women, are [304]
seen today only on women over sixty. The purely ornamental insertion of gold
teeth is also said to be declining; among the young educated (high school)
people of the cities there is said to be some reaction against this use of
gold teeth, but personal observation indicates continued popularity of the
custom in the country.

000 custom in the country. Hair styles vary according to age, sex, and status.
302 All boys up to junior high school age usually have shaved heads. During
the high school and junior high school years they allow the hair to grow
and become quite long. This style is retained until middle age, though
often it is somewhat shorter than during the school years. Old and middle-
aged men generally wear their hair closely cropped. Young girls through
the junior high school age wear their hair in a short bobbed style with
bangs, typical of the Japanese school girl. In high school and thereafter
the young woman allows her hair to grow a little longer; the bangs grow
out and the permanent wave is frequently adopted. After marriage and in
middle age a woman is most likely to wear her hair drawn back and tied in a
bun. Older women retain the old Okinawan styles, and a few use the long
hairpin as mentioned above.

● [178] Prewar movies and pictures of Okinawa indicate most men were bearded,
but today all are clean-shaven except for a few very old men.

178 Diet With few exceptions most Okinawans state that they are eating
262 better foods and a greater variety of these than before the war. This is
attributed to several factors. Sweet potatoes and vegetables formed the bulk
of the prewar diet, and there was little money available for food purchases.
More land is devoted to food production today than in the prewar period when
sugar was the chief crop. There were food shortages throughout the Japanese
Empire beginning with the Chinese war in 1937; these shortages gradually in-
[177] creased and became severe. After the war most Okinawans lived on American
canned foods for several years; canned foods were served in the civilian in-
ternment camps and later formed the bulk of the food ration. A number of
[434] people asserted that this experience created a taste for other foods. Lastly
the farm people have more money to spend today.

177 Stores in the towns and cities contain a wide variety of canned
262 American and European foods, not to mention an even greater supply of canned
Japanese foods. The important factor is that none of the American or European
canned goods were available before the war. Even in the village stores
American flour, Coca Cola and other carbonated and non-carbonated beverages,
condensed milk, candy, gum, and cigarettes can be obtained today. American
foods are said to be far superior to Japanese and Okinawan foods, but most are
too expensive for the average family. American tea bags, which often contain
an Indian tea far inferior to the Japanese teas, are considered the height of
elegance. However, many of the adopted foods are used in a manner considerebly
different from customary American usage. Pitts was served french-fried whale
intestines dipped in peanut butter, and mayonnaise was observed in use as
[272] cooking fat. It is widely believed that some of the American soft drinks con-
tain real fruit juices and are excellent for the health. The author was in-
formed that people sometimes take these when they do not feel too well.

178 For the majority of villagers Japanese and Okinawan foods still con-
262 stitute the bulk of the diet, although they say that they now enjoy a greater
variety of these. Rice is more commonly eaten than before, but there is a
greater reliance on prepared foods of the sort which cannot be made in the
village or which they are no longer inclined to prepare themselves. Canned
mackerel (selling for about 17 cents per can) is now a staple item in many

households. Noodles are another item of regular purchase. Starch and bean 178
paste are typical items which formerly were always made in the home but now 262
may be purchased instead.

In sum Okinawan diet has improved in quantity and variety. Food tastes are more catholic today; certain foreign foods are greatly appreciated. There is a greater reliance on manufactured and processed foods, and greater cash expenditures are made for food.

Entertainment and Leisure There has been a marked decline in village 527
celebrations and festivals in which all residents participate. Formerly
O Bon, New Year's, and harvesting time were occasions for village-wide cele- 796
brations; today these are gone from most communities; celebrations are res- 178
tricted to the family and friends. Most of the village celebrations were 621
basically religious in nature and with the decline of the old religion these
celebrations have been dropped.

Parties to mark an individual's change of status were formerly held 527
on the 13th, 25th, 37th, 48th, 61st, 73rd, 85th, 88th and 97th birthdays, but 178
today only those for the old people are observed. Frequently a party is held
to mark an individual's success in the competitive examination to enter high
school, but aside from that, rites of passage for the young and middle-aged
are no longer observed.

The Japanese introduced one form of entertainment which has achieved 526
immense popularity; this is a sporting event sponsored by the school. These 177
are usually held on Sunday during the fall of the year, and usually the whole
school participates. There is intra-school competition and later inter-school;
intense interest is generated and often this becomes an important topic for
conversation among the young men.

Local units of the national organizations such as the youths' associa- 575
tion and the women's association frequently hold parties for their members.
In fact these organizations are mainly of a social nature.

As noted above, prior to the war there were five motion picture 546
theaters on Okinawa; today there are fifty-seven. American and European films 177
constitute from one quarter to one third of the total shown. Though most of
these theaters are located in the cities and towns, the young people of the
nearby farming villages make frequent use of them. The popularity of the
American "Western" among the young people has caused some to attribute juvenile
delinquency to this, although the relatively more bloody Japanese sword-
fighting pictures ('chambara') are considered harmless.

The popularity of Okinawan dancing and music seems undiminished. 533
Radio broadcasts of Okinawan music are much enjoyed; and virtually every party 535
provides the opportunity for music and dancing in which most of the guests 177
participate. A few of the better-educated young people profess an apprecia-
tion of Western classical music and jazz, but most of them prefer Japanese and
American love ballads though they still remain very fond of the Okinawan music.

52 178 621 The general characteristics of the changed entertainment patterns have been a greater reliance on entertainment provided by sources outside the village---the school, radio, movies---and a sharp decline in celebrations and festivals of the sort which emphasized village participation and unity.

757 753 177 Health and Medicine Changes in medical practice well illustrate the principle that material things find more ready acceptance than ideas in the diffusion of culture; in short, Okinawans have been willing to adopt modern medicine when available, but not modern medical principles. Pills, shots, surgery, dentistry, penicillin, and DDT have found acceptance, while modern scientific concepts of disease, health, and sanitation seem to have made relatively little headway. The germ theory, for example, has barely penetrated.

753 751 177 However, on talking to people of different ages one becomes aware that many changes in standards of sanitation and ideas about health and disease actually have taken place in the last fifty years. For example, evidence of the practice of tattooing various parts of the body as a cure for certain ills is rarely seen on persons under seventy. Similarly, though many of the younger generation may appear abysmally ignorant of modern knowledge of disease, they are always less ignorant and better informed than the preceding generation. Considerable progress toward better sanitation was made under the [364] Japanese. Formerly the Okinawan privy was built atop the pigpen, and the pig [231] subsisted in part on human feces. Stern measures were required to force the abandonment of this practice. The Japanese also introduced monthly sanitation inspections; inoculations for babies and school children were made compulsory. [515] Through the influence of the schools the toothbrush (usually one) became a part of every home. The Japanese also sent notable scholars into the country- [582] side to lecture the people on the dangers of in-breeding practices, particularly kin-group endogamy.

757 177 Penicillin, which was introduced by the Americans, has become a popular treatment, achieving equality with moxacautery and cutting to let blood. It can be obtained easily at any drug shop, and every doctor, midwife, herbalist, and practitioner of any sort is prepared to administer shots. Reliance excessive even by American standards is placed on this drug. There seems, in fact, to be a fondness for shots which does not end with penicillin; hormone shots and various other injections are widely advertised. It is the opinion of the author that any type of modern medicine which cuts, punctures, or otherwise disfigures the skin will find ready acceptance; this, it is felt, is merely an extension of the tradition of acupuncture, moxacautery, tattooing, and cutting. Bettelheim states that in the 1850's the Okinawans made inquiries as to how inoculations for smallpox might be obtained.[1]

759 178 There is some indication that the yabu, a practitioner whose chief stocks-in-trade are herbs and moxacautery, is slowly disappearing; in several communities the author was told that since the old yabu died there had been no replacement.

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[1] Bettelheim, B. J., Loochoo Mission, London, n.d., pp. 34-36.

Education The Japanese established the first schools in the rural 871
areas some time before World War I. Great emphasis was placed on making 177
Japanese speakers and nationals out of Okinawans. Today most of the popula- [191]
tion is bilingual; those who speak only a dialect of the Ryukyuan language
are persons over sixty and pre-school children. Most Okinawans have come to [829]
regard themselves as Japanese.

A major change in the postwar educational system has been the addition of three years to the period of compulsory schooling, making a total of nine years. Since the schools continue to provide a Japanese education, the effect will be to increase the Japanization of Okinawa, raise literacy, and ultimately make all speakers bilingual. As a student is usually excused from all work by the family, this measure has served to withhold a large number of teenagers from the labor market.

In the rural areas the author heard frequent praise for the extension 871
of the schooling period and the new school construction program initiated by 369
the military government. Most rural peoples stated that educational opportun- 178●
ities were poor for them in the prewar period; high school education was said
to be particularly difficult for a village child to achieve. Now they feel
that they are realizing equality with the urban areas. The urbanite is more
likely to suggest that the quality of education has deteriorated in the post-
war period. Both rural and urban people were agreed that one decided improve- 877
ment has been that students no longer fight among themselves. Before and 178
during the war all students were organized into small groups based on area of
residence; each group was headed by a student leader who shepherded his charges
to and from school in semi-military formation. Rivalry between these organized
groups frequently led to gang fighting so severe that the intervention of
teachers or police was often necessary to restore order.

Rural people regard education as providing one of the best opportun- 871
ities for improving one's status; consequently, the improvement of educational 554
opportunities will have far-reaching effects on social mobility. Those who
acquire a high school or university education rarely remain in the village,
and the few who do remain adopt an occupation other than farming.

437
Economy Money was virtually non-existent in the old Okinawan village; 436
barter was the chief means of exchange. Taxes under the communal land holding 178
system were paid in grain and cloth. The land reforms initiated by the 177
Japanese brought the introduction of tax payments in cash. Increasing emphasis
on sugar production due to governmental encouragement and subsidy did much to
destroy the self-sufficiency of the village and brought dependence on a cash
crop. The period of Japanese administration was marked by a gradual adoption
of a money economy in the rural areas.

Okinawans state that there is a far greater amount of money in the vil- 434
lage today than in the prewar period. Some assert that due to governmental 178
price controls they were never able to realize a fair return for their products [435]
(chiefly sugar) in the prewar era, but the great increase in money in recent
years seems largely attributable to factors relating to the military occupation.
Today over twenty-five percent of the total labor force is employed by the [464]
military and in subsidiary occupations such as construction; this steep rise in

434 salaried employees has greatly increased the amount of money in circulation.
178 The large expenditures made by members of the military forces have also con-
464 tributed significantly. The farmer, in turn, has been able to realize a larger return for his products than was formerly possible, and in many farm villages a sizable number of individuals are engaged in military employment..

Farmers are spending more than ever before; self-sufficiency has further declined in that many articles formerly made at home are now purchased.
[511] The standard of living, especially diet, is said to have improved considerably.
[592] Formerly all income and resources were controlled by the household head for the entire family; today individual purses are said to be increasingly common.

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178 Community Organization and Social Structure The solidarity and integration of the village was severely diminished by the war and its aftermath. The prewar village was quite homogeneous; most of its families had resided there for many generations, village marriage practices tended to be endogamous, and nearly all were engaged in farming as their major occupation. Today in most villages there are a number of families new to the village since the war, and there are an increasing number of individuals who are employed outside the village in non-agricultural pursuits. Both groups tend to play a lesser role in community affairs than the old residents who continue to farm.

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178 There has been a considerable decline in reciprocal labor exchanges. The man who is daily employed outside the village is automatically prevented from participating in such ventures. The widow who heads a household without any adult male members is often unable to participate or must limit her participation since a day's work by a man must be matched by two by a woman. Likewise the man who hires a bulldozer to clear some land or build a rice field instead of engaging his relatives and neighbors in a cooperative exchange is also contributing to the decline of the practice.

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621 Formerly those who left the village usually emigrated to other parts of the Japanese Empire, but today they usually obtain employment in the cities or military camps. Consequently, they continue to exert some influence in their place of origin, since interaction is more likely.

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178 In a community like Kitazato which has suffered poverty, hunger, land loss, and exodus of members to other communities, there seems to be a re-intensification of community spirit stressing cooperation and unity. This is in marked contrast to Kanegusuku and elsewhere, suggesting that when a major value---communal unity---is directly threatened, there is a reaction and re-intensification of this value. Elsewhere where the process of change has been more subtle, no reaction has occurred.

565
177 Okinawan class divisions were officially abolished early in the period of Japanese administration; yet they continued to be of some importance with regard to status and marriage for some time. Today people say that they are no longer of any importance except to a few of the very old. Distinctions on
[559] the basis of wealth were largely erased by the war. It is frequently said, "After the war everyone was equal."

Within the village there are no class differences. Considerable 621
prestige continues to be accorded certain occupations---teacher, doctor, 554
government official. Land ownership does not appear to be an important
status factor, and there is no landlord class.

Family The Okinawan family system has been in a process of change 593
for over fifty years. Abolition of the system of communal land tenure and 178
the introduction of private property and Japanese laws of inheritance provided [423]
the first shock. The bulk of the estate was hereafter conferred upon the [428]
first son while younger sons were frequently landless; consequently, many left
the village in search of livelihood elsewhere. Where formerly the kin group 61
was concentrated in a given locality, now its members are often scattered 178
about, making interaction infrequent. A gradual decline in the practice of
kin group endogamy also has contributed to weakening the solidarity of the
kin group. There seems to be an increasing trend for large kin groups to
fragment into smaller segments. According to young people who were consulted
on the subject, their generation has little interest in kin group affairs;
this may be misleading, as it is chiefly a matter which occupies the atten-
tion of older people. Perhaps one young man stated the situation accurately
when he said, "I have no interest in such matters now, but I suppose I will
when I am past forty."

Many families were shattered by the war, and in the postwar period 593
there has been a weakening of the family due to a variety of factors which 178
might best be described as growing individualism. One factor, noted previously, was an increasing tendency for members of the household to maintain separate purses where formerly all earnings were turned over to the head of the house. There is some sentiment among the more educated for changing existing inheritance laws in favor of equal shares for all heirs regardless of sex or birth order. The author also heard complaints that young people often run off to seek lucrative jobs elsewhere unmindful of their family obligations.

Marriage In contrast to the prewar period when most marriages were 584
arranged, the young people today claim that they will marry someone of their 178
own choice. This seems to be generally true, but often the parents will go
through the process of arranging after the young people have decided. Young [585]
people also will vehemently deny that they will make use of a fortune teller
to determine the most propitious day, but their mothers most likely will do
this and then will exert their influence for the proper day. In all likeli-
hood the young people will accept in order not to displease the parents.

If a person, particularly a young woman, delays too long in becoming married, the family will arrange a match. In one such case known to the author a well-educated woman of twenty-five who had financial independence as a school teacher was urged into a match much against her own feelings. She explained her compliance as obligation to her family for having provided her with an excellent education.

Pitts' population studies indicate that the average age of marriage 582
has dropped slightly in the postwar period due to the fact that Okinawan men 178
are no longer delayed by military service. Despite this slight drop in the

582 average age at the time of marriage, investigation into the registries re-
● 178 veals that the range has narrowed somewhat. Formerly some girls married at
thirteen and fourteen; today this would be considered rather unusual.

[177] The Japanese administration attempted to discourage endogamous mar-
riage practices, particularly kin-group endogamy. All agreed that the prac-
tice has declined; yet in Kanegusuku nearly 50% of all marriages were within
the kin group and 66% of all marriages were within the village. An analysis
of these figures on an age basis indicates the practice is declining there.

833 Sex It is said that sexual standards have changed in that there is
178 less sexual license among the young people and that they tend to have their
883 first relations at a later age than formerly. This is attributed in part to
the moral training of the schools. Another factor seems to be the general
decline of several informal village institutions which permitted young people
considerable sexual freedom. One informant stated that those who continue on
to high school and university generally have their first experience at a
later age than those who attend only junior high school.

642 Government The Japanese introduced a modern system of government,
177 abolished the Okinawan aristocracy, and granted suffrage to all males of
641 twenty-five or more years. The American Civil Administration has attempted
to liberalize laws and to make possible a greater degree of self-government.
[625] Police powers have been limited, universal suffrage has been introduced, and
[664] the number of elected officials has been increased.

621 To date there has been little change within the village, where
178 suffrage and office-holding remain limited to household heads. Villagers
acknowledge that there is greater freedom for action at the local level today;
yet they are not desirous of obtaining greater self-government. They feel
that it would require too much of their time and that there is too little
money available to finance its operation. Village leadership is virtually
unchanged. Change where it has occurred has been initiated at a higher level.

632 At the township level the electorate has been broadened to include
178 all persons, male and female, over twenty years of age. The mayor who was
formerly appointed is now elected to office.

771 Religion There has been a general decline in the indigenous Okinawan
177 religion, effected by Japanese policy, wartime attrition, and the spread of
178 education. Formerly a hierarchy of priestesses extended from the kin group
793 through the community and region to the person of the king's sister, the chief
priestess. The Japanese removed the top echelons of this hierarchy, but the
kin group and community priestesses continued to function. World War II
resulted in the death of many religious functionaries, and as the office is
usually hereditary within a specific family and often limited to a particular
member of that family, there has often been no replacement for the office.
Lastly there is an increasing tendency among the young people, due to the influence of the school, to regard religion as superstition.

796 Many villages, especially those without religious functionaries, have
178 discontinued all village ceremonies, and in those few remarkable exceptions

where they are observed there are generally few participants. Also many 796
ceremonies have lost all meaning save that of custom, which is considered 178
sufficient reason for their observance.

The authors heard dissatisfaction expressed with regard to current 764
funeral practices. At one bone-washing ceremony witnessed by the author, 765
several of the men stated that the practice was pointless and should therefore 829
cease. Statements favorable to the Japanese practice of cremation were frequently heard.

Urbanization Prior to Japanese annexation there existed a sharp 369
urban-rural dichotomy in Okinawan culture. This might best be characterized 177
as a rural peasantry and an urban gentry-nobility. The latter group was in [565]
contact with Japan and China and was literate, while the former was divided into many small, isolated villages, lived in a state of serfdom, and was largely uneducated. The urban culture was strongly influenced by its foreign contacts, but in the rural areas an indigenous culture was preserved virtually untouched by outside influences.

The Japanese impact was first felt in the urban areas, and the city of Naha gradually assumed the characteristics of a Japanese city. It became the center for the diffusion of things Japanese into the countryside. Despite a number of important changes---abolition of communal land tenure, introduction of private property, gradual penetration of a money economy, introduction of schools and national organizations---rural-urban differences remained strong. The character of the village tended to remain homogeneous and conservative, and contacts with the city were infrequent. When one emigrated from the village, the move usually was to a point outside the country rather than to another part of the island.

World War II shattered the isolation and homogeneity of the village. 369
The American occupation coupled with the cumulative effect of the change 177
initiated by the Japanese has served to bring the village into a closer relationship 178
with the urban areas. The result has been the urbanization of the 621
rural areas. By means of newspapers, motion pictures, and radio the villager has come to share the cultural life of the city. Rural-urban differences in diet, dress, education, entertainment, mobility, and values are tending to disappear. Marked improvements in transportation have given the villager a new mobility, enabling him to participate in the labor market of the city and giving new outlets for his products. The nature of the village is increasingly more heterogeneous due to the presence of newcomers, increased occupational specialization, and greater interaction with the outside world. There is a greater reliance on goods produced by industrial society, and a number of villagers commute daily to a place of employment in the city or in nearby military installations. The trend is toward an ultimate disappearance of rural-urban differences; the process is one that is well advanced in the United States, but in Okinawa it is in an early stage.

Conclusion Okinawa has been in a process of change for over fifty years. 177
World War II and the American military occupation have served to 178
accelerate greatly the forces for change. Despite this, Okinawan culture has not been overwhelmed and has managed to preserve its identity. A number of

177 factors have made possible its resilience. Though the island is small, the
178 Americans and Okinawans tend to be concentrated in their own areas, and the
rate of interaction is not so high as mere figures might indicate. Secondly,
[184] Okinawan culture is fairly homogeneous, hence unaffected areas tend to sustain
other areas which might be disturbed. Thirdly, there remains a strong
[186] awareness of cultural identity, much of which is fostered by language, song,
[619] theater, dance, and religion. Fourthly, there exists a sense of belonging
to a larger national entity, Japan; consequently, there is less feeling of
being alone. Fifthly, despite some changes, much the same sort of educational
and political systems operate today as before the war; this has provided a
considerable degree of continuity. Lastly, the present administration has
not been culturally repressive.

[Yamada]

621 [177] Thus Aza Yamada consisted of seven settlements grouped into six 'han' and into five chinju. The chinju was probably the older, "natural" unit, while the 'han' was a unit introduced by the Japanese administration.

175 621 726 727 During the last few months before the battle for Okinawa, the area south of Yamada was used as an ammunition dump by the Japanese navy, one small unit was stationed in Tarigaa, and a number of Okinawan civilians drafted for labor were quartered there with the local people. These outsiders dispersed as the raiding by American planes increased and by the time the landing took place, on 1 April 1945, the people of Yamada had for the most part gone into caves and prepared underground shelters. Two or three days after the landing the 6th MarDiv passed through Yamada, discovering some of the people and sending them behind the lines, but missing many. Some of those taken were almost immediately allowed to return to their homes. Then, after about a week, all were rounded up, taken to the school, and there loaded onto trucks and taken to Ishikawa. During the following weeks all the buildings in Yamada that had survived the softening-up process that preceded the landing were burned "as a sanitary measure" with the exception of one house and one school building. A part of the Yamada people were moved again to a village north of Kin while the rest stayed in Ishikawa, which was becoming the largest concentration of civilians on the island. Aza Yamada, empty of Okinawans, was occupied by several American units; concrete foundations for quonset huts were laid on the level fields of Tirabaru; the walls and floor of the remaining school building were removed so as to make a garage for a motor pool.

175 621 727 The people of Yamada were permitted to move back to their village during the summer of 1946. Some stayed in Ishikawa, however, and some returned to Yamada only to go back to Ishikawa later. (One woman said they were told at the time that if they did not return to Yamada then they could never return later.) The houses at Yamada had to be rebuilt and fields reclaimed; American aid in materials was given but the job was not an easy one. For some of those who had employment with American units or whose families were too broken by the war to provide the basis for a farming household, the new city of Ishikawa, crowded and unsanitary as it was (and still is), was more attractive than the ruins of the country village. But in addition to those from Ishikawa, former Yamada people were being shipped home from Japan, the South Seas, and Manchuria, and although some of these too drifted to the city, the population of Yamada is now somewhat larger than it was before the war.

621 178 [361] The postwar village of Yamada looks considerably different from the prewar one. While the old village consisted of several widely separated settlements, the new one is fairly compact. The center is Ajimaa at the old cross-roads below the school. Yamada 'mura-uchi' is empty but for three families. The yaarui of Uema and Tarigaa were never reoccupied and Tirabaru exists only as a sort of pseudopodium of Ajimaa stretching toward but not reaching its former location. The greater part of the 'mura-uchi' and yaarui people are in Ajimaa and the present Tirabaru. Kuraha, formerly down on the beach, has been rebuilt above the water, just below Ajimaa, at a new and potentially more important crossroads.

[Yamada]

621 One reason for this greater concentration may have been the greater
361 need for cooperation during the period of rebuilding; another may have been
178 the greater dependence since the war on the outside and the resulting greater
177 dependence on the new highways and busses; but a third reason for the present concentration seems to have been a feeling of uneasiness in the presence of American units. There are still units on three sides of Yamada, two in the hills behind and one towards the sea between the settlement and the next village of Maeda. A Tarigaa woman gave the presence of American soldiers in the hills as a definite reason for not returning to her isolated home. A part of the rebuilt Ajimaa extended for a time in the direction of the nearest unit but in the last two or three years these houses have one by one been removed toward the center of the settlement.

621 The present aza is divided into five 'han', which are said also to
178 function as chinju. However, the division seems to have been made along 'koaza' boundaries and this has resulted in a very uneven distribution of households per 'han'. Since the settlement pattern is still changing it seems likely that units of a more equal size will develop.

621 The orientation of Yamada, as well as its settlement pattern, has
178 changed. Before the war contacts were nearly all to the north and south
484 along the west shore of the island; people went south to Kadena on their rare shopping trips. Now, good highways and an excellent bus system not only run north and south but also link the west shore with the east shore via Nakadomari and Ishikawa. Since the war and the internment of many of the Yamada people at Ishikawa, going to town had meant going to Ishikawa, and people who once went twice a year to Kadena may now go to Ishikawa twice a week. People still go south to Kadena, but now more often as employees of the Americans commuting to work.

621 Formal Relations At the time that the Yamada people returned to their
177 village in 1946 they received material aid from the
727 American Military Government, with which to rebuild. For a time after, they
[648] continued to receive a food ration ('haikyū') that was distributed from the 'haikyūjo', which later became the cooperative store. However, for several years now they seem to have had very little direct contact with the Military Government or its successor USCAR. On the other hand they have had considerable contact, both formal and informal, with the 'butai', the "unit", that is stationed just a few hundred yards from the settlement of Kuraha. This relationship was evidently in a process of change while I worked in Yamada early in 1954.

All of the villagers with whom I discussed the matter seemed agreed that for a period in the recent past the relationship had been very good. During the previous year the CO of the unit had held monthly meetings with the 'kuchō' of Yamada and three neighboring villages and with the teachers of the Yamada school, which serves all four villages. The purpose of these meetings was said to be the discussion of mutual problems, and in this they had a fair degree of success. For example the local people asked the unit to decrease the speed of trucks coming through the village, and this was done. The unit in turn asked the villagers to try to stop women from sneaking into

621 464 Only five of these are household heads entitled to vote in village elections or assume village office, but because their jobs keep them out of the community much of the time, they are not given village offices. There is some feeling on the part of the villagers that they are out of touch with the affairs of a farming village; consequently, their influence in the village thus far has not been too great.

621 727 464 **Jagaru and Tobaru** The villages of Jagaru and Tobaru in Chatan-son offer a marked contrast to Kanegusuku in terms of the importance of military employment to the community. These two contiguous communities are hemmed in on all sides by military installations. They constitute little more than housing areas within a township that has lost, according to its officials, approximately 91% of its land to military installations.

[241] [178] Formerly nearly all of the families were engaged in farming as a full-time occupation; today less than one-sixth are farming and not all of these are able to depend on it for their sole support. Military employment has replaced farming as the chief occupation of these villages. In October of 1953 there were 2,352 persons out of a total population of 10,411 who were employed in military jobs. In addition there were a number of business establishments which were dependent on the trade of military personnel.

621 464 The welfare of Jagaru and Tobaru is wholly dependent on military employment. In the fall of 1953 there were rumors of an anticipated cut of 10% in the over-all Okinawan labor force employed by the military. [434] This would have made over two hundred individuals and their families without any source of income or means of livelihood. The people were much upset by this prospect as every family had at least one member employed in military jobs and were wholly or in part dependent on their income.

In contrast to Kanegusuku those who were engaged in military employment in these villages played an active role in community affairs. A great many of them are household heads, and they are not regarded as being out of touch with village affairs since the chief occupation of the villagers is military employment. 621 464 829 While the Kanegusuku people regard securing a military job as good fortune, the people here regard it as a necessity. According to township officials most of this year's graduating class will look for jobs in the nearby installations.

The villagers are bitter because they feel that the military has not paid them adequate rentals for the use of their land. There is also some resentment over the conduct of troops in these communities during their off-duty hours. In short, though the villages are completely dependent on the military for their livelihood, they are bitter and resentful in their attitude toward it. The possibility of job losses seems likely to heighten this feeling.

621 727 464 **Henza Shima** The island of Henza off the east central coast of Okinawa differs from the above communities in that a large segment of its population is engaged in military employment and yet the village itself is far removed from any military installation. This village suffered but slight damage and no loss of life during the war. After the war over four hundred repatriates returned to the village, bringing its population up to approximately 4,900.